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Led to the Light.

BY HUDSON TUTTLE.

CHAPTER XIX. HERESV.

When a thinker comes into the world he can not suppress his thoughts, and old ideas are in danger. He comes with the rugged truth, making no compromise with error, bowing to no sacred shrine, nor turning aside from the conflict. Mr. Arling had strayed too far from the fold, and his sermons reflected the changes in his thoughts. He no longer confined himself to didactic treatment, after homoletic rules of love, charity, and righteousness, and original sin. His subjects and, from courtesy, was invited by him to give the morning's didn't preach right. He didn't tell us of hell fire, and Satan, were practical and heated with freshness in the light of new thought. Evolution had given him the method of creation. and Spiritualism had come to save him from utter skepticism, a skepticism, which, beginning with the Biblical account of the creation, had weakened his faith in God and hope in immortality. He well knew that others had been in the valley of darkness. Often had he received the confidence of those who, mourning for friends, would have given all earthly possessions for a certain knowledge of the future life, and they at least would gladly welcome the facts he brought to them. He went into his pulpit with the feelings of a prophet who him, and their message through him was to that of the prophets, as living waters to the bed of a dried up stream. THEY HAD COME AND WERE LEADING HIM TO THE

LIGHT He began with the Bible, which is a record of the spiritual communications and phenomena of a race, extending over a dry husk remains.

The Witch of Endor, or, rather, as it should be translated, the woman of Endor was a medium like those of the present. She clairvoyantly saw the spirit of Samuel. The angels visited the patriarchs and interfered on many occasions. They heralded the birth of Jesus; they guarded his infancy, and stood by the sepulcher. Moses and Elias were seen by Apostles on the Mount of Transfiguration. If the world of spirits not our friends come by the same pathway?

Mr. Arling here left his carefully prepared notes and car ried away by the inestimable knowledge that had been given him, gave utterance to ideas which a policy conceived in believe that our spirit friend came, he knew that they came ern Spiritualism, and was ready to publicly espouse the their friends. cause, however unpopular it might be.

The younger portion of the members were delighted with and dry phraseology, and effete doctrines. They were readers and thinkers, and, although they could not define their thoughts, there was a growing sentiment of the incongruity of the new views of life and nature with those handed down from the past. These were the larger portion, and they could

language. facts, offered to their preconceived convictions, and they stand halting in doubt and fear, if there comes another in whom they place confidence, who expresses their half-formed thoughts, they are strengthened and assured, while they accord highest honors to their exponent. The most successful speaker is the one who gives expression to the withheld thoughts of his hearers. He becomes truly their exponent and representative of the majority. Mr. Arling filled this place admirably. He possessed a fine delivery and the earnestness of a new disciple. The empty pews began to be filled, and an early attendance was required to secure a seat. Campstools were scattered in the sisles, and even standing-room at times was not to be had. People drove from adjoining towns to hear a preacher who put fresh life into the dead doctrines, and went away with minds expanded and uplifted by the spiritual wine, which he poured out as from an exhaustless fountain.

At first this was pleasing even to the conservatives, who measured the prosperity of the Church by the size of the audience, and had constantly complained of Arling's want of zeal. As they listened Sunday after Sunday they began to nave a dim perception that the teachings were not soundly

Deacon Lane was sure there had been a great change from the old style of sermons. There was not a word about hell or allusion to the devil.

"What kind of religion was this that was all knowledge, tempered with love? How could there be Christianity without hell fire? The fact is," he blurted out, "the fact is that we have a full fledged Spiritualist in our pulpit, and the quicker we get him out the better for us."

Now the secret was out, others had thought the same, and the matter grew, and was enlarged on at the sewing-circle, where the ladies gathered to make breeches for the benighted translation. The former by a two-thirds vote was adopted. Africans who had imbibed enough Christianty to make them

ashamed of their comfortable deficiency of costume. "I'll tell you what it is," said an aged dame, "he has been preaching Spiritualism, and I'm disgusted."

"Why are you?" asked Stella, who was present.

"Why? Because Spiritualism is a delusion of the devil

and we don't want it in our Church." "But why do you object to the discourses, are they im

moral?" again questioned Stells. "No, not immoral, but Mr. Arling told us all about spirits,

how they come back, and talked to us." "That ought to be pleasant; to have our loved ones return

and speak to us would be a very great pleasure." "Oh, not to me. I should be frightened to death, I know

"I've heard," said another old lady, "that the Spiritualists

do not believe in God or existence after death."

Said another: "This Spiritualism is a small offence to his

This alarming information brought out exclamations of the brothers and sisters, and many from surrounding disgust, and surprised all round the board. "He has not said that in his sermons, has he " asked going

"Not exactly in his sermons," replied the old lady, "but he mought as well, so Descon Lane said, and it was awful blas-

"I heard with my own ears," said another feelingly, "the minister say that good deeds counted more than belief. That sin and the devil. The heresy-hunter always has a grim satisis a bad doctrine. We are commanded to believe, to have faction in its overthrow, and there is nothing that will more faith, and not to rely on our own exertions."

on Mr. Arling and unite the dissatisfied elements, and that mined look in his eyes, which said that he was bound to have leader came in the person of a classmate from the same theo- God's kingdom prevail, if his best friend bled for it. logical college, who happened to be on a visit to the minister, discourse. The Rev. McGilpig was without a call, and had and was preaching mostly of love and charity. waited for a year to hear the voice of the Lord calling him to some church with a voice which sweetly accented two thous evening to Deacon Lane, on whom he had called, recounted the dead sea of his dead thoughts.

The Rev. McGilpig was a short, heavy-built man, with a unsympathetic eyes. He wore side whiskers, which gave him must be possessed by a devil to talk in this sacrilegious manhad received direct inspiration. The angels had come to a military air, fitting well his disposition. He was religious to per, and I fled from his presence." the exclusion of every other desirable quality. What he had been taught at college he knew, and he was an avowed enemy to everything he had not been taught there. Rev. McGilpig impatiently listened to the charges, and before the descon was half through, he broke forth

"You astonish me! I would not believe it possible such are you thinking of to tamely be led to perdition?"

"We rather like Mr. Atling," hesitated the deacon, "and, really, how can we help ourselves?"

"Help yourselves? Why the Church has provided for that. Bring him up for heresy before the Presbytery, and make him recant or go out."

Here was an opportunity for the deacon to have combat which was a delight to him, and the battle began by calling a him." was so near; if Moses and Elias could appear, why should Church-meeting. Rev. McGilpig drafted the formal charges, they were forty-six in number. They were remarkable in there not being one impugning his moral character. There was not a vulnerable spot on his conduct. The most slanderous tongue dated not utter a word in his disparagement. The cooler moments would have withheld. He said he did not principle accusations were that he rejected the account of the creation by Moses, taught the godless doctrine of evolution, and communicated. He had investigated the claims of Mod and that departed spirits returned and communicated with

The other charges were dependent on these, as the scheme of salvation was called for by the fall of man, and if he did the new thoughts, fresh and clear, which Mr. Arling gave not fall was useless. The Savior was thereby denied, and if them. They had become weary with the old mannerisms departed spirits returned, they could not be supremely happy in heaven or burning in hell.

Within this phraseology of theology, the charges made a formidable document, and difficult to answer from its wide field, and difficult in deciding the important from the unimportant. Mr. Arling, although he had anticipated some sort not sound the praise of the minister in sufficiently expressive of a revolt, was surprised by attack, and shrank from the notoriety it gave him. He was inclined to send in his resignation and leave the ministry, where he felt bound and handicapped. If the Church, after his efforts in its behalf, were so ungrateful and preferred another minister, he would not stand in the way. To this Mr. Canning would not listen. He quite inconsistantly to advice given before, now urged Mr. Arling to meet the issue and combat it step by step, and not recede from the line of advance. Of course, the Church meeting was preliminary to the trial before the Presbytery, which duly sat on the momentuous issue. There were over fifty divines present, and a trial of a heretic before the tribunal of the Inquisition was not attended by more august and imposing attention to detail, nor pressed with more unscrupulous venom. Rev. McGilpig represented the prosecution, and he had ar ranged to have the high court sit in Arling's own church, intending to thus humilate the minister there before his peo ple, and show them the strength and zeal of McGilpig.

The ministers came from near and far. Each having that neffable look between arrogance and a complacent smile of satisfaction, and were quartered on the brethern, or rather sisters, for the latter had the entire care of them. The trial lasted a week, and was not only a local event, but widely ings will lead us over the river and up the shining shores of heralded through the press. The church, large as was its capacity, was crowded to the utmost with an audience eagerly partizan for one or the other side. The ministerial parliament was evidently prejudiced and had prejudged the case. The prosecutor was determined to prove the guilt of the accused, and had thoroughly equipped himself.

Mr. Arling pled his own case, with the assistance of his father-in-law, the professor of theology, in his alma mater.

The first day was entirely taken up with preliminaries and determining which version of the Bible should be taken as authority for reference. Some hot words were exchanged between the advocates of King James' version and the revised

The theological professor was regarded as authority by the ministerial body, almost all of whom had patiently endured his lectures in the college, and they were thrown off their guard when he moved to act on the major points of the it? Were not those twenty-three heretics equally with the they could not ask to be eligible to the highest affairs within charges, and drop the others.

"For," said he, "to prove them all would be an endless task. If we convict on the major, the dependent follow. There are two leading accusations : Denying the Mosaic account of the creation, and accepting the doctrine that spirits return and communicate. Prove these and the forty odd points go

Unknowingly the prosecution were thus driven from its down to two single points of sttack.

Arling make such and such statements in his sermons. For ing dungeon, or anything but suspend from the ministry, and before I left ner such and "gel something for her." belief in evolution. He denies Moses. Oh, it's just awful! four days he had his undisputed way, and accumulated a thereby forbidding him from preaching doctrines he had out And to think of it, he believes that man came from the mon- mountain of say and hearsay. The defence made no effort to grown, and did not wish to advocate, because he knew them prevent damaging testimony and took no exceptions. Half to be false.

churches testified to what they had heard on occasional church

Deacon Lane, by various expressions, showed that his evidence would prove most damaging. He was held in reserve, to be brought forward to close the testimony.

The deacon's face glowed with ardor, for he was now practically working for the Lord and having a direct tustle with effectually take mercy, charity, and love from the heart, and "If we did we'd have a poor stick to support us, and we'd fill it with venomed hate. When the deacon came forward to all fall to perdition," interposed a sinister-visaged old maid, testify, the corners of his mouth were drawn backward by his There was wanting only a leader to organize the assault irresistible self consciousness, and there was a hard deter-

"I always set store by the minister," he began, "though he

"What opened your eyes fully !" asked Rev. McGilpig. "It was when his little girl was sick. I went in to hold a and a year. He envied Mr. Arling, and when he listened that season of prayer, and was told by Mr. Arling that he did not want to join. I was completely set back, and I said that we the objectionable sayings of their minister, an idea came to must take what God sent to us. Then he cried out in rage as him. He did not have a live idea very often, and it agitated near as I can remember, 'Is that your religion ! It is not mine, the day in which we have ascended even one rung on the

I abhor it from the depths of my soul! A God who thus causes the agony of my child because Adam sinued six thousbroad head, heavy, square jaws, a wide, low forehead, and coid, and years ago, I scorn, I detest such a God.' I thought he

> the Church-members, the fate of the accused was sealed. Such with high-born thoughts, duties performed, aspiration and inlanguage from any one was reprehensible; from a minister spiration; when the horizon of universal life, reflecting our unpardonable.

The preceding testimony was confirmed by that of the deacon, and it was shown that Mr. Arling's expressions were forgetting the limitations of being, floats on the waves of inseveral thousand years. Take away its Spiritualism, and only doctrines were taught, had I not heard from your lips. What not slips of moments of heated fancy, but came from mature who had anything to say had been given opportunity. Mr. Arling was called to his defence. He responded, saying that he had no witnesses, and would consume a short time only in his argument. If the prosecution would have allowed, he would, at the commencement of the trial, have saved the time and trouble by confessing all that had been charged against

This announcement was greeted by mingled cheers and hisses. After order was restored, he continued :

"I admit that I believe in the doctrine of evolution and of spirit-communion. I furthermore hold that I may do so and not be subject to this court or any other for heresy. We protest against whatever we do not believe, and to accept and for trains. Then I forget a couple of papers on my car seat, strive for what we do believe. Luther had a right to protest a few more at the depot where I stop, and, it I have any left, against the Pope, and we have a right to protest against Lu- perhaps they get lost in the street cars or in some reading-

"This is Protestantism.

"Do I believe in the Mosaic account of the creation? Yes, allow me the right to interpret it, which, as a Protestant, I have. Where shall we go for an interpretation if not to the rabbis, who have made it a study for thousands of years and have cherished the traditions handed down from earliest times? The chapter on the creation is a fragment of a hymn chanted by the priests in their worship.

"There is not an eminent scientist in the world to-day who does not believe in the theory of evolution. It is God's law for the mice to destroy. I merely offer this as a suggestion of formation. We must accept the facts of science and allow to those who consider a spiritual paper too good to be dethem to give us the light of higher criticism. If we do not do this we shall be obliged to yield the citadel of our faith. I believe that my friends and yours who have gone from mortal Would be glad if some one would suggest a still better plan. life, exist as angels and return, and at favorable times converse with us. This is sound Bible doctrine. I challenge any one to bring a passage in the Bible opposing that such spiritnal beings shall not return or commune with mortals. You may say it was forbidden to hold such converse, and cite the witch of Endor. In the correct translation it reads the woman of Endor. She saw the spirit of the prophet Samuel, and he gave as clear and correct prophesy as when he was in the flesh. The Bible then affirms that spirits exist, return and communicate, for what was possible for Samuel is possi-

"Moses and Elias appeared to certain apostles, and an an gel came to the sepulchre. The active powers of the Bible are these intelligences. The belief in guardian spirits has been held in all ages. It has formed the lullaby song with which our mothers rocked us to sleep in childhood. It is our assurance at death that these beloved, though unseen beimmortal life."

Such is an outline of a part of the speech, which was over two hours in length, and was listened to with breathless atto the prejudices of his hearers. If heresy was allowed, ruin T. U. to the Church would surely follow.

The mysteries of a heresy trial and decision are among the infathomable secrets of godliness. When the ballot was taken twenty-three voted for acquittal and twenty four that the charges had been sustained. It was a victory for the ubilant conservatives. The changing of a single vote would have reversed the decision. Why should we take that single ask the civil government to do so, and that until they were vote as of more value than the twenty three which opposed eligible to the highest affairs within the gift of the Church,

The career of Mr. Arling had suddenly terminated by his honesty of purpose. In a previous century he would have crees of their masters. I told them that I was in favor of been burned at the stake after due exposure in the pillory, or flaggelation at the cart's end. Now, with the refinements of manners, the result of the reception of knowledge, the tiger said that I was a Spiritualist, and a free woman. of theocratic despotism being chained, the heresy-hunters have to content themselves with hanging the heretic whose interminable line of breastworks, and the battle narrowed error is in knowing more than themselves, and honestly declaring his conviction, in the rude blasts of public opinion; Rev. McGilpig, elated by having the way cleared before an opinion constantly becoming more investigated tribunal of fortyhim, and thinking the matter now resolved itself into a simthinker and innovater. The self-constituted tribunal of fortytary for the W. C. T. U. of some place. I lunched with her,

Rev. McGilpig was in the ascendent, and received congrat ulation from the visiting clergy, not one of whom who did not doubt the creeds they had voted to sustain. For the first time in his life he had a "call," and it was no less the voice of God through Deacons Simmons and Lane, to fill the Fordham pulpit. True, he had schemed to that end, but that does not weaken the conclusion that God's voice called him to the pulpit of the heretic. The way to secure divine belp is to help ones -elf, and, being an intensely selfish God, he is intensely interested in the success of the selfish.

To be Continued

Written for the Liour or Incrn.

Bacred Days. SERTHA J. PRESCH.

Everyday, from the rosy babyhood of dawn till wrinkled and weary it falls forever asleep in the soft arms of the night, is a sacred day, if around its busy hours has twined a garland of kindly thoughts, if it wears on its dead breast the white lily of one loving deed.

The flowers of kindness shall never fade. In every day of the world's to morrow's that shall dawn and die they will shed their subtle sweetness in some sorrowing soul. The day in which we have overcome some fault-made by habit dearlaider of progress, the day in which we have been happy when the birds of joy and peace have sung in our hearts when our spirits like thistle-down have waved through the corridors of our being, the one on which we have sorrowed and suffered and grown strong through suffering; the days free from A murmur ran through the audience, and, in the minds of envy, selfishness, slander, revenge, and hate; the one filled own heart-, seems to be already glowing with the roses of universal love; when the soul, slipping from its carnal chair ., finite possibilities are sacred days. They are living jewels thought. The evidence had been all taken , that is, every one set in the golden band of time; they are luminous, shining with human exaltation, reflecting images of the divine. Upon them fal's the benediction of the angel world, tenderly lovingly, as the dewdrop to the tired heart of the rose.

Written for the LIGHT OF TRUTIL A SKEPTIC'S SUGGESTION.

CALLA HARCOURT.

After reading my spiritual paper, I mark some good, sensible article, suitable for the average skeptic; then fold the copy, and tie it up neatly. When going on the cars I take a bundle of twenty-five or fifty such with me, and seated by the open window I quietly toss a few copies on each depot platroom. I find that each paper has a much better chance of being picked up if it be tied up neatly.

I do not think it best to hand spiritual papers to strangers; it is too obtrusive, too much like the old fashion of forcing tracts on people. A paper that is apparently "found" makes no feeling of resentment, and stands a much better chance of deing good.

Whether any of the seed thus sown has ever fallen on good ground I have no means of knowing; but this I do know, I am not keeping the good seed stored up in the attic stroyed outright, and yet can see no use in letting old papers accumulate year after year. What do you think of the plan? If I who am only a skeptic am willing to do what little I can to spread "my hope," how much more reason have you old, confirmed Spiritualists for spreading "your knowledge"?

I also wish to express my approval of the editor's plan of having us mail certain copies to our friends, yet we ought to try to send the right paper to the right person; for instance, the number containing Rev. Savage's lecture was just the thing for those who still love the name of "Rev.," while the second number containing the magical names of Paine, Voltaire, and Ingersoll was just the thing to capture an infidel's sympathy. A little care in sowing the seed would be wise, that it may fall on good ground.

SPIRITUALISM NOT UNPOPULAR.

To the Editor of the LIGHT OF TRUTH |

I have not time this morning to write you either a lengthy or a formal article, but I want to jot down a thought on an important subject. One of your correspondents writes of the unpopularity of Spiritualism. He or she is under a misapprehensiou.

I am a member of the press association of this coast. I tention. It was broad, generous, and comprehensive. The went to a convention held in San Francisco. The W. C. T. U prosecutor was angry at the effect of Arling's speech and was strongly represented there. It was proposed to send a the superior ability with which he had managed his case. As vote of approbation to the legislature, of a bill granting prosecutor, he introduced the stock arguments and appealed woman's suffrage, the said bill being the work of the W. C.

> I arose and opposed the vote, saying that the W. C. T. U. was of a body of women who were not in a free State, and that they were asking freedom from the civil government, while the Church government, which they represented, did not give them freedom; and that I held that while the Church did not think them worthy of freedom, it could not the gift of the civil government. I declared they wished the civil suffrage as so many slaves who wished to fulfill the dewoman's suffrage when women of themselves asked for it, but not when sought by the W. C. T. U. In assurance of this, I

At the close of the meeting I was taken by the hand, and complimented on my speech. Women came to me merely to talk to me of Spiritualism; they had heard of it, but knew nothing about it, and they wanted to learn. Some of them evidently thought that to be a Spiritualist meant that you and before I left her she had three times besought me to try

Spiritualism unpopular! I believe there was not a more desired friend in that convention than I was as a Spiritualist.

VIRGINIA CHAUNCEY FORWARD.

OUR CONTRIBUTORS.

REV. JESSE B. FERGUSON.

G. B. CRANE.

I see by my last LIGHT OF TRUTH, April 15th, that your Free Circle has had the honor of a visit from that distinguished pioneer in the spiritual awakening, with whose name and history your readers ought to be made more familiar. Although it is not possible to verify the genuineness of his communication in the manner I proposed in your paper April 1st, it was easy in his earthly life time to find that none who knew him would question his sincerity, however much they might disbelieve the wonders he had discovered, and had the manliness to proclaim.

It was my good fortune to enjoy social in imacy with that gentleman in the early days of his spiritual spostleship, and learn from his own lips why he became a Spiritualist, and listen to the narration of his experiences in connection with the early agitation of the mysterious questions that were arresting the attention of thoughtful minds.

After his popularity as a preacher had caused his society to build a costly meeting-house in Nashville, and made him the legal owner of it in his individual right, his wife, in an entranced condition, wrote what purported to be a letter from his nephew, a young lawyer in St. Louis. The letter was sub stantially

"Uncle, I am the spirit of your nephew that you believe to be alive and well in St. Louis. You do not believe this, but when I relate our parting conversation while standing on the bridge, that no one knows anything about but you and I, you will be compelled to believe it is I." The talk included delicate advice to bachelor young men, pertaining to morals, continency, etc. Then followed: "My life insurance policy I left with Uncle M. in Kentucky; if it is not forfeited by the mistake in the last payment, it will meet all claims against me, and I want you to be sure to pay yourself what you have insisted that I should accept as a gift."

Letters soon confirmed the truth of all the automatic policy at the uncle's, and that the mistake, or rather non-

The war came. Unwilling to fight with carnal weapons, Mr. Ferguson went to Europe as the business manager of the Davenport mediums, and created a sensation in high circles. Lord - said to him: "/ believe those phenomena are what they appear to be, but my friends say they may be jugglery. I want you to bring the boys to my mansion that I may be able to say that I know of my own knowledge that no appliances of necromancy are used."

Mr. Ferguson said to me: "If ever I felt myself in a tight place, I did then. A refusal to oblige his lordship I knew would receive but one construction, and I knew also that our seances sometimes proved failures. A failure would be ruin and refusal to comply with the courteous request about as damaging.

"We went, were shown into a parlor in which there was no furniture, but a large wardrobe in the center of the room to serve as a cabinet, and some chairs. The Davenport brothers were taken into another room, and their clothes entirely changed. Some cords were brought in, and a dozen or so of visitors admitted. The scance was conducted in the usual way; and when I saw that the invisibles appeared to appreciate our trying condition, and work with more than usual activity, you may imagine my relief."

But, to return to Nashville, Ferguson was bold and defiant in teaching, even from his pulpit, that new lights were being received, conflicting with existing orthodoxies. The clergy took the alarm. The Calvinistic portion were indignant that a leading clergyman should raise a doubt that they and their church members, in the language of George Bancroft, the historian, had been " preordained in the council chamber of eternity, and absolutely spotless in its escutcheon." The Arminians felt the loss of being deprived of the privilege of stealing Urlah's wife or cognate acts, repenting at leisure, and being restored, like the Jewish libertine king, to divine

Revenge, the usual penalty for heresy in all ages, was put in requisition. A flaw was thought to exist in Ferguson's title papers to the church edifice. He was long harrassed by a suit at law, but during its pendancy he told me that he was constantly instructed how to act, through the mediumship of his wife. The final decision awarded to him an unquestionable right to the property.

This controlling question being settled, a greater one arose, involving conscientiousness-was he justly entitled to so much pay for his former erroneous teaching? He magnanimously relinquished all claim to the house and grounds, thereby setting a grand example of making legal decisions give place to moral justice, a denouement he had intended from the beginning of the contest. How many orthodox money-grabbers would "go and do likewise?" They, as Bonaparte said to Talyrand, "while professing that their kingdom is not of this world, manage to get as much of it as possible."

The whole history of the Church, since its incorporation with paganism by the Council of Nice, shows a persistent determination to prove that the Great Relormer was mistaken when he enunciated the impossibility of worshiping "God and Mammon," and that his golden rule, " Do unto others,

Mr. Ferguson escaped the fate of Galileo, Hypatia, Bruno Servetus, and tens of thousands of others who believed that truth was as sacred outside of the Bible as within its pages, and dared to preclaim it; for this we are to be thankful to the increased intelligence of the age rather than an abatement of the spirit of persecution that originated the Inquisition, and fired the fagot in the day of Joan of Arc.

All history, not excepting what is regarded as sacred proves that mankind have habitually crucified their redeemers, and my friend Jesse B. Ferguson would not have enjoyed

St. Helena, Cal., April, 1893.

Written for the LIGHT OF TRUTH.)

Creeds to the Front. LYMAN C. HOWE.

The Cleveland Presbytery is reported as disapproving the "Young People's Society of Christian Endeavor," because this society was started by another denomination, and "it was thought it tended to injure interest in Presbyterian affairs." It seems that Presbyterianism is considered before Christianity-creed before Christ. If the "Young People's Society of Christian Eudeavor" advances the interest in Christian faith and practice, and helps to extend the sphere of Christian infinence, what matters it who started the movement? Is total depravity to supercede Christianity? Is infant damustion more precious to the C'eveland Presbytery than the golden profit by its follies.

BE ACCURATE.

To the Editor of the LIGHT OF TAUTH Your correspondent of April 1st, Mr. C. H. Greene, of Rochester, Mich., in commenting upon my report, "Remarksble Slate-writing," which sppeared on the 18th of March, makes two objections for the purpose of deducting a third. I petual sunshine, yet it has been until this year bereft of the desire your readers to refer to these dates, as I wish to show divine rays of light emanating from Modern Spiritualism, exupon what slight foundations reflections can sometimes be cepting in occasional instances. In January, last, Mr. William cast on mediams and Spiritualism. I shall not attempt to Wallace Aber, of Topeks, Kas., came among us, and has redefend the honesty of the medium. That part of the society mained up to this time, holding from one to three seauces have in hand, and their endorsement will have no uncertain each week, at nearly all of which the writer has been an at-

not go" with his family to southern Missouri, Ten- thorns of opposition from his path, and planted the seed nessee, and Kentucky, stopping at Knoxville, etc." from which others will gather rich harvests. Why does he make this assertion? Does he really know detail connected with the life of Grant? Does Mrs. Jefferson latter manifestation is one of the most pleasing and convin-Davis know all the matters in the life of her husband? Apply cing evidences of spirit power, as I usually sit at one end of if he is "accurate."

writing. Mr. Ferguson went to Kentucky and found the have mentioned it." Now, I have not seen Redpath's Histo- are thrown out with messages and pictures imprinted therery, but in a short biography of Brown, which I looked at on with the indelible pencil previously placed on the table payment in time, was the fault of the post-office, and did no later, it is there stated that John Brown asked where the citi- within the cabinet. In these seauces the light is at medium zens were, when he was informed that none but troops and height. civil officers were allowed to be present. If this be so James Redpath was not there. Ever assuming Redpath to have but high enough to enable one to clearly distinguish the been there, does it necessarily follow that this incident would forms as they emerge from the cabinet. The medium sits in have been stated?

> high, flowery, haphazard style." If spirits develop in spirit the throat. Often in less than fifteen seconds after the cabistudies in spiritual phenomena I have always found that gin to emerge from the cabinet. Dr. Reed, the alchemist of tion, but this is the first time I have seen an objection on identified by those sitting in the circles as friends or relaaccount of a 'high, flowery style."

> Since then I have called upon the medium, Mr. H. D. sat down to the table, and having called the attention of the girl, lovely as a Hebe, comes and dances the skirt-dance in a controls to the article we placed the slate under the table lively manner, while a delightful perfume from the folds of without pencil and in full light. There were seven persons her snowy white garments is wafted to all parts of the room; found written upon the slate:

> you the whole of his outs and his ins, nor of all his travels and is seen manipulating something with her hands; she and of his little affairs. Your correspondent does not know then rises and throws cut a sheet of fine lace, after which as much about it as he thinks. He gets what little he knows by hearsay. I did not go into details, but I told you the she gathers it in a bunch and presses it upon the foreheads truth. There was hooting and yelling there. There is no man living that knows all of old John Brown's movements. It was only the spirits that saw him in the dark of night."

RED WOLF ROVER, Controls.

If Mr. Greene doubts this let him come here and satisfy nimself. Five of these sitters are in business here, and are reliable persons. Their affidavits can be given if asked for.

Through another medium, a Mrs. Fitz, a professional, but not an independent slate-writer, I got the following on the Saturday evening after this event. The lady had requested me to sit with her, as she wished to develop as a slate-writer, and elieved I could help her. So we sat at the table, and the fo lowing is verbatim of what was written upon the slate :

'John Boyd, sheriff, Hurrah Hickman. How is this? "Abraham Lincoln, president, fought for my country, one

and all. "George Washington, nobleman, did all things near right.

"Andrew Jackson, willing to come.
"John Brown, friend Hickman, I am here to-night. "Hooker, I am not going to let anyone beat me

mitted it to an old officer who was in that battle, and one who does not believe in Spiritualism, but he pronounces it as last seen of him was his shining bald pate as it disappeared exact, although not one sentence of what he has given appears in "authentic history."

"Pat Murphy, once a Catholic, but not now. Hurrah for Spiritualism.

"Henry Ward Beecher to Henry Hickman: How happy felt when I met the friends that had gone before me. I wish I could have met you before, but it is never too late.

"Asleep, but not forever, meet me beyond the river." Here I made the remark that I was glad to get that, when the medium replied: "Why? Who is he?" I answered that he was the greatest preacher this country ever produced, and when in the form believed in Spiritualism, but had not the courage of his convictions. By this time I had cleaned off etc.," need not be complied with, except when it suits tem- the slate, and the following is what he added to my remarks: "I am sorry I had not. But I did not know what to do. But it is not loo late, thank God. since I have found this me-

dium. Good bye, friends, to all." The next writing was :

"Jeff Davis, used to be a Democrat, but that makes no difference I love to see you all."

To this I replied: "Mr. Davis, I am glad you have come. Let the dead past go. I would like to take you by the hand. Would you be willing? To this there were three loud knocks, but no further writings from him.

The next was:

"Nellie Davis. Stranger to you, but still I am a friend. the luxury of a natural death-bed, had he lived in the times of How happy I am to write these few lines to you. Body in the grave, but my spirit beyond, in that beautiful home. Will visit you often. Good-by.'

Now, Mr. Editor and Mr. Greene, what is the proper thing for me to do with these spirits? I feel assured that they will come again. Shall I receive them as a gentleman should receive his friends? Shall I ask them courteously to identify themselves by stating incidents in their lives? or shall I dismiss them as deceivers. Respectfully,

HENRY HICKMAN.

Commenting on the church extension in Berlin, a sectarian paper says, "it is one of the most hopeful evidences that rationalism is on the decline in the land of Luther." Rationalism on the decline! A pity the Church employs this word to mean irreligion. But there is something startling in the phrase nevertheless. Its sutithesis, unreason, would appear to be a more welcome force in its literal definition. And perhaps it is.

If all readers of human character could see their own de-

FAIRY-LIKE PHENOMENA. A. L WHITSIDE.

Here, in the extreme northwest corner of the Empire State of Texas, although celebrated as a land of almost per tendant. Like other pioneers, he was destined to encounter Your correspondent says that John Brown "did many obstacles, but he persisted until he had cleared the

Mr. Aber is one of the few mediums for physical phenom that Brown did not? Not at all, and detecting him- ens and materialization who subject themselves to strictly self in this statement he endeavors to qualify it by add- test conditions at all his seauces, unless specially requested ing, "at least there is no authentic history to that effect." Is to the contrary. His usual practice is to give two seances in not this altogether another thing? Does history ever record an evening : in the first he sits between two curtains, strong every detail connected with the event it endeavors to narrate? tape tied tightly around his wrists, the ends firmly sewed to Are there no unpublished details connected with the lives of his trousers, and his head protruding through a slit in the Grant or Lee; of Lincoln or Davis? If the spirit of either curtain next to the sitters in a circle. Behind, and some disof these illustrious men should communicate some incident tance from him, is a table on which are placed a tambourine, not now "authentic history," would it be proper to say, that pair of bones, pencil and writing tablets, slates, sometimes a "if that was the result of genuine independent slate writing music-box (which his controls keep wound up and going), an it must have been some one personating the "individual?" Is indelible pencil, etc. Immediately after the curtain is dropped it is right to thus doubt visiting spirits? And should the in front of him, and before he is entranced, the rattle of the visiting spirit communicate only such things as are recorded bones and tambourine are heard, hands protrude through apin "authentic history," would not the medium be charged ertures in the curtain-some large, others small-messages with literary theft? Did ever two persons testify, under are written on tablet and slates and handed over the curtains, oath, to an event of which they were both witnesses, and the music box is heard being wound up, etc., etc. Sometimes agree in detail? And if not must one of them necessarily the medium is drawn back a few feet, and the curtains drawn testify falsely? Did James Redpath know of every event to one side by an invisible force, showing the medium bound which happened in Brown's life? Did Badeau know of every and seated in his chair, deeply entranced. To my mind, this these questions to your correspondent's premises and tell me the ci c e, and can see the curtains glow with radiant matter while being drawn aside. Often Sam, the medium's control, Mr. Greene is again wrong when he asserts that "there requests that pocket-handkerchiefs be placed on the medium's was no such scene at the execution, or James Redpath would head, when a hand is seen to draw them in, and soon they In seances for materialization the light is turned lower,

a chair, the bottom of his trousers firmly sewed to the carpet, Again, Mr. Greene says, that if the spirit had been or his naked feet placed in a pan of flour, his coat sleeves that of John Brown, "he would not have written in such a sewed to his trousers, and his coat firmly sewed together at life, does he deny this development to John Brown? In my net curtains are dropped in front of him, the spirit forms beskeptics object to certain communications said to have ema- his band, comes first to see that the light is at the right height. nated from spirits on account of poor grammatical construc- Then follow in quick succession others. Many have been tives. Full names and other tests of identity are frequently given. When the circle is an harmonious one, the best and Owelley, and called his attention to the communication. We most convincing manifestations occur. A young Spanish present, and the following is a transcription of what we when applauded, she comes again in response to the encore and repeats the dance three or four times. Minnehabs, the "What I told you about him was true. I did not then give Indian maiden, comes from the cabinet, sits down on the floor, of those in the circle most in rapport with her. Twice she has placed the lace on my forehead and once in my hand; the first time the lace felt somewhat coarse, but the next time it was as fine as a cobweb. Another of the medium's controls is little Nellie, a child apparently about twelve years of age. She is a lively, little chatter-box, and calls everybody uncle or

Many of the materialized forms are recognized as having been well-known citizens here. As many as twenty five to thirty have appeared at a single seance. On two occasions when the circle was especially harmonious, a male form came and played upon the piano, the music reminding one of Jesse Sheppard's performances or Blind Tom's "Battle of Manasses. One of the most peculiar and pleasing features of these seapces is the dematerialization of forms outside the cabinet. Once, while the writer was talking to the spirit Prof. Wm. Denton, dematerialized slowly to the floor, saying good-bye three times while going down, the last time when his head was just above the floor. On another occasion Mr. Dwelley and I are receiving from Joe Hooker a de- I stood close to the opening in the curtains, while a spirit havscription of the battle of Lookout Mountain. I have sub- ing a very large head, and as bald as a billiard ball, talked with a lady. As before, his body slowly dematerialized, the through the carpet.

> All of Mr. Aber's seances are held in private residences. He wears black clothing throughout, and a frock coat. The male forms sppear mostly in sack coats, white shirt bosoms, collars and cuffs. The color of their garments are dark, grey, and light; sometimes they have long, flowing beards, at times mustaches only, or without beard. The females are invariably dressed in white, loose-fitting robes, with hair hanging down their backs or over their shoulders.

There being only a few Spiritualists in El Paso when Mr. Aber came here, he encountered difficulty in obtaining circles sufficiently harmonious to obtain good results. At one of his early scances some one lighted a match while a form was outside the cabinet. The shock to the medium was so severe that it was several weeks before he was in condition to properly give sesuces, and in fact is not fully recovered from its effects yet. Spiritualists everywhere can not be too careful in excluding "smart Alecks" from their circles, as sudden interruptions of conditions work disaster to mediums, and may

A branch society of the Texas State Spiritualist Association, incorporated, has recently been formed here, James A. Brock, president. Hereafter we will be able to give mediums

egal protection who may come our way. Last Sunday evening Mr. Aber was presented by the Spiritualists of El Paso with a handsome gold watch in appreciation of the good work he has done while in our midst. He leaves in a few days for Dallas, this State, where he will remain a short time, and then go to Topeka and Minnespolis.

El Paso, Tex , April 25, 1893. From our Reporter's Note Book.

· WAS IT A TEST?

A few days previous to the inditing of this report the author was scanning an illustration purporting to be the three Fox sisters in their arisen state. It occurred to him that he would like to hear from Katie, she who passed over last summer. Why the preference, can only be accounted for on the supposition that Katie was present or in rapport with the thinker at the time, and impressed him with the desire to come into communication with her. Nothing, however, was on the supposition that Katie was present or in rapport with said of this mental wish, and so no living mortal knew of it, or and doing great good for the cause. could know of it even by mind-reading, for there was nobody. In conclusion I will say that I regard Mrs. Aber as a grand could know of it even by mind-reading, for there was nobody medium and a noble woman, whose whole beart is in the rale? Spiritualists should keep an eye on the Church, and fects as well as those of others the world would be filled with reminded of the same by Katie's materializing at one of Mr. ism and the continuity of human life, A. Willis' seances in this city last Friday levening, and there

giving the recipient to understand that she had come is response to his desire, Had anything been said of it, or even hinted at to the medium, skeptics could maintain reasons for deception; but this is precluded by the fact that the writer himself had too far forgotten the circumstance to even think of it again from the moment of its inception to the material izing of Katie Fox in the spirit-cabinet, and as a grand test of spirit mind reading or their psychological influence in gaid. ing mortals to the place where the test can be given. The writer says guiding, because shortly after the above expressed desire was made manifest, an intuitive or unaccountable in clination to attend a scance at Mr. Willis' also became a part of himself. The cause of this longing was made apparent by the denouement; the whole perhaps being enacted as a little play to illustrate how spirits operate to aid their mortal friends, guide them by impression or inclination, and bring them comfort and consolation through tests to show the they are ever with them and can help them if they will but listen to the voice of the spirit-the higher ege - when acted upon by angel minds.

Whether others present received similar tests was bot related there. But claims were made concerning the recognition of spirits that could not be doubted. And it is as likely as not, that all spirits, who have mortal friends, should feel con. cerned about them enough to enact similar little plays for their benefit and encouragement. Spirits are not sanctimonious life creatures that only sing psalms and play on harps as our Church brethien are prone to believe; but practical beings like mortals, doing what they can for men's elevation and enlightenment by impressing, guiding and inspir. ing them with renewed love or energy when lax; new hope when despondent, and a firmer faith when made skeptical by scoffers or those who pretend to know more than God Almighty himself.

For such and other demonstrations are our physical mediums, and Mr. Willis is one of the oldest and most faithful workers in the cause, never getting ruffled about the little worries of life, or manifesting ill feeling on account of trifles. Like his main control, John Morris, he is ever the same, having a kindly greeting for all, whether they come once a week or once a year. And John Morris as usus manipulated the trumpet and extended a cordial welcome to every sitter personally. He also materialized, his first appearance being at the moment that the gas-light was lowered and the box-light raised. In fact, Mr. Willis had not yet scated himself before this spirit showed himself to the circle. It was au instantaneous process. A similar materialization followed this. The light was lowered upon the disappearance of John Morris, and in almost an instant raised, when a female in white with long, flowing back-hair was sitting at the organ. The light was momentarily lowered and raised again, but the female figure was gone. The distance from the organ to the cabinet was too long to have allowed the spirit to move bodily into it. She must have dematerialized in the flash of two seconds-the same process generally taking from twelve to fifteen seconds in the light.

The rapidity with which Mr. Willis' spirits manifest is marvelous, and keeps once constantly on the watch for fear of missing something. And this the investigator can not afford, for every demonstration of the spirits at these seances has a meaning and teaches some useful lesson in the science of this new revelation-Spiritualism. But every medium furnishes different manifestations, and to gain a primary knowledge of it, one must study without ceasing, and attend as many seauces as circumstances will permit.

[Written for the LIGHT OF TRUTH.]

PHENOMENA AND ITS DEFENSE.

JUDGE S. M. TUCKER,

Mrs. Mabel L. Aber, of Kansas City, Mo., has been here and held three seances. While the results were not as good as I saw at her seances last Fall at camp-meeting, yet to me and to most of her visitors they were entirely satisfactory. There were quite a number of mediums' cabinet controls or guides come out in good light, some of whom talked freely with members of the circle. Hypatis, one of Mrs. Aber's guides, came out in the dark with her robes brightly illuminated, and with an illuminated crown on her head, with the letters H-y-p-a-t-i a in letters at least two inches long, which sparkled as though formed of diamonds. She brought with her the most delightful perfume, which no one in the circle could name. Lols, an Indian girl, one of the guides of a local medium who was present, also came out in the dark with her beautiful costume so illuminated as to show her form and color plainly, and danced to the music of an organ, in a manner equal to that of a professional dancer. One young lady was taken by the spirit form of her grandmother and an aunt, inside the cabinet, and while one stood on each side of her she was allowed to pass her bands over the face and form of the medium, who was lying in what appeared to be a deathlike trance. On two occasions a spirit form came out into the room before the medium had gone into the cabinet and while her hands were held by members of the circle. A favorite neice of mine came out each night in good light and taked with me and fully identified herself to me. One night she sat upon my knee with her arm around my neck. She also called my wife to her and talked with her and kissed her. My mother, who had been in the spirit world over forty years, came out two nights, called me by my name, and satisfied me beyond a doubt. She also called my wife to her and talked to her, standing with one hand on my head at least three feet from the curtain of the cabinet. A spirit form came out and called for Dr. Richmond. When he came to her she said loud enough to be heard by everyone in the circle. "I am your sister Eliza." After talking to him a short time, she said: "You have my spirit picture with mother, in which I am standing on my head." The doctor has a picture of his spirit mother and sister, in which the sister's head is in an opposite direction from the others. I recognied the spirit by her likeness to the picture, as did Richmond and others in the the circle. Several forms came out and were recognized by their friends. Maggie, one of the guides came out in good light and in the middle of the room in plain sight of everyone, took a white handkerchief from a lady and by some means made it into several yards of white lace of the finest texture, placing one end over the head of the musician and the other over the head of the manager, eight or ten feet apart.

We met with much opposition from the church members, and from skeptics generally, and, I am sorry to say, from some professed Spiritualists, who are not yet in a condition to understand this phenomens, and from that reason, from their standpoint of cause, the whole thing is a fraud.

Anonymous letters were written, and threats were fully made. Some proposed to gain access to the circles by making any promises of good behavior required, and when into make trouble, and, as they called it, exposure of the fraud. One or two got in and violated the rules of the circle, but accomplished nothing, only to demonstrate the fact that they were unable to comprehend spirit phenomena.

But, notwithstanding all this, these seances have done good; they have started inquiry and investigation, which are

work of demonstrating the beauties and truths of Spiritual-

OUR FREE CIRCLE.

Every Tuesday Afternoon, At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2; seance begins at 2 30. No one admitted after services have begun.

Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

MRS. A. E. KIBBY, Medium

MRS. J. CLEGO WRIGHT, Chairman.

** In justice to both the spirits and medium we would be pleased mize in these columns.

###All communications concerning this department and questions

C. C. STOWELL

Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, April 25, 1893.

PROLOGUE.

As the bright shining augels from the home of the spirit draw close unto you, endeavoring to help you to realize more fully the great joy and happiness of their spiritual existence they would teach you bright and beautiful lessons of that life which awaits you. They would also have you learn well the lessons of life on the earth plane, they draw close to you this afternoon, hoping that you may more fully realize their nearness than ever before, and that they may take away from some the doubts which seem to trouble them, and instead shed into their lives brighter sunlight. But as through all nature we fined clouds and sunshine-each necessary for the growth of that which is beautiful, not only necessary to soften and moisten the ground as the rain of this day, but necessary that the seed may burst open and the beautiful flowers may spring into existence-so the clouds and trials of this life are to you as the rains that water the earth. They bring out that which is within you. They prove to you the power of your own spirit from circumstances which come to you through earth life, for at times you doubt the love of the father or the love of those who have passed on. Friends, did you ever think that had all things been heautiful, with no clouds nor shadows, you would have stood still? It is only through the trials that you are tested, just as though the fire had refined you. Each experience brings you out more bright and beautiful spiritually. Each experience to you is a lesson, and every lesson learned is something gained, either on the earth plane or in the realms beyond, and so I come to encourage you. I would say rejoice and be glad that there has been clouds in you life; rejoice that through these many trials you have been brought out into higher thoughts, and remember whatever may come, the love which has bound you together as families here, still binds you together there.

QUESTIONS AND ANSWERS.

QUES .- [By E. L., Xenia, O] Why do spirits admonish even those of their friends, to take the best care of their health, who, enfeebled in body and mind by the weight of many years, are no longer able to benefit themselves nor any one else? Would their progression not be greater in spirit life?

ANS .- Chairman and friends, as we view you from the spirit side of life, understanding the many conditions which surround you far better than you do yourselves, and knowing that care is needed, whether in youth or old age, we feel it a duty to admonish you to take great care of the house wherein you dwell. Although the structure may be old and weakened by the wear and tear of earth life, and although many of the faculties may be so weak that you can scarcely be able to do that which seems necessary, we would say care for this body as well as you possibly can, and bring forth all of your will power to invigorate it for the strength of will can and does overcome many weaknesses. We understand why this brother has asked this question. We see that he is not Llways placed in conditions in earth life, which seem to him to be the most pleasant, and while he reaches out in spirit to try to help those who are near and dear to him, he feels that he is unable to do so through the weaknesses of his physical body, yet it is far better for this brother to live on and on until this body is entirely worn out, until it has become so old and decrepit that the spirit can no longer reside therein, for each day and hour doth this spirit fulfill some form of duty. Remember, it is not the body that is the ego, but it is the spirit. You are spirits. This is only the house that you live in, and the spirit may be bright and beautiful, although the house may be old. While I look down into this brother's soul, I see budding there bright buds which will never bloom upon the earth plane, but which will bloom in spirit instead. I see new buds putting forth spiritually. He is trying to learn more and more even while upon the earth plane, and he rejoices at much that pertains to the spiritual, and clasps hands with the many loved ones that have passed to the spirit realm, and it will only be a few short months more that this spirit will be encased in this poor body that feels so weary at times. But still if you should ask this brother "How do you feel spiritually?" he would say, "I do not grow old spiritually. I seem to grow stronger spiritually as my body weakens and I see bright beckoning hands of beautiful youths looking down and waiting for my spirit to be freed." Thus I would say to my brother, be patient and in a little while you will join those who have preceded you, and then will begin the joy of your life on the spirit shore. Then you will return to sing a soft glad song unto those who remain. Do not weary, for the way is so short now that you should be extremely glad to know that you have knowledge which will carry you high on the spirit side of life.

QUES .- [By W. J. H., Buffalo, N. Y] Name the general effects upon the decarnated spirit of the use of stimulants, tobacco, liquor, opium. and other narcotics.

ANS - Whatsoever you partake of in this life and become a slave to, is that which will be the hardest from which to free your spirit in the beyond. Every day I see spirits freed from the body entering into the spirit world; and I also see the longings for that which they can not have. Whilst each one of us on this side of life can have all of that which is of benefit to us, yet we can not partake of that which is disastrous to us spiritually. You ask me what is the injury to that spirit, and I will tell you that these appetites hold this spirit down to the earth, for they will come again and again and attach themselves to some other spirit that use these stimulants that their appetites may be satisfied. Not long sgo there was a spirit freed from earth life whilst under the influence of liquor, and upon wakening from the stupor which surrounded him, almost the first question asked was, "Can I have whiskey?" The attending spirit said, "No, you can not have whiskey." The spirit waited a while, realizing the impossibility of gaining that which he desired, returned to the earth plane, found a sensitive, and through that sensitive is to day gratifying the appetite of liquor, and driving this sensitive down into the depths. My dear friends, you must not partake of liquor, for if any of you do, or use tobacco or morphine, remember it will be a long time before you can give up or overcome the appetite for these stimulants. I find many things which may seem very strange to you. Many of you have been taught to believe that as soon as the spirit is the same that pleased it whilst upon the earth plane. So you plane, but through their kind thoughts we receive happiness. the days go by in the spiritual home. I am from Ravenns, O." roll by."

the spirit side of life there are no temptations, the same as will be understood. upon the earth plane; and whilst this spirit is struggling over conditions which seem hard to overcome, there are many good and true spirits who will help him up and out of these conditions. So, friends, if you desire to enter the spirit world, free to enjoy all its blessings, I would advise you to give up all habits which stupify the intellect or dim the sight, or which robs you of your reasoning power, because the man who can not see the injury that he is doing to himself by useing stimulants is blind as though he had no eyes to see. The man that can not feel the effects of liquor upon the mind is dull indeed, for no man that partakes of liquor can be very highly intellectual, for all of those powers are dulled, even turning from those he loves, and instead of loving and kind, often being a brute. Can you therefore expect to live in that state here and pass to the spirit side of life, and there in the twinkling of an eye become perfect? Hardly. So if you would have a perfect inheritance; and enjoy it, be pure here. Cast afar from you all that stains your spirit. Cast aside liquor, tobacco, and morphine, or anything that dulls the intellect, and endeavor to enter the spirit realm, high in spiritual development. Then you will go on and on, not having to fine development. It is a source of great comfort to me to return to earth to gratify unnatural appetites, but enjoy all of know that my children have been so kind to their mother, that which is spiritual. You will erjoy the fruits, the flowers, although they do not believe as she does. They will in time. and the beautiful landscapes over there. You will then learn the higher truths, for you will see with clearer eye, you will understand all things better. Therefore, be pure, for, friends, whatever you do to destroy the body, leaves a mark upon the

QUES .- [By A. J., Port William, O.] In cases of suspended animation or of accident, when a person becomes unconscious and remains so for days, why is it upon return of consciousness that the mind, soul, or spirit has no remembrance of anything that has transpired? As Spiritualists believe that the mind or soul can act independently of the body, should not the spirit have just as much knowledge of surrounding circumstances, while the boby is unconscious as when in the normal

ANS .- It should be noted at once that there is a difference between natural suspended animation and unconsciousness caused by accident. In the first instance the spirit's remembrance of transpiring events will depend upon its own advancement as a spiritual being. Sleep is a form of suspended folded in spirituality and enabled to cognize its spiritual sur- Terrace Park, O. roundings, which include the spiritual counterparts of material things and mortals as well. Dreams are the remembrances of this temporary release, if the brain is not too dense pressions very clear and vivid, but aids in their remembrance Trance, somnambulism, and catalepsy are modes of sleep, sometimes natural and sometimes induced by spirits for purposes well known to Spiritualists. Unconsciousness produced by accidents temporarily deadens the brain and prevents impressions from being received, or felt when made, especially when the brain itself is the subject of the accident Unconsciousness caused by loss of blood temporarily robs the brain of its supply and consequently its thinking powers The answer to the second question is involved in the first. Much more could be said on the subject, but we would have to go into a long scientific dissertation. For this you have such mediums as Dr. J. R. Buchanan and Prof. J. Clegg Wright as the mouthpieces of the spirit world. Read their essays or listen to their lectures.

SPIRIT MESSAGES.

B. Howard Rowell.

Chairman and friends: I am glad to be enabled to speak here this afternoon. The beautiful strains of music have filled my soul with joy, and although a stranger to each one of happy, and all of us send love to you. I passed out in Ludyou, yet I will voice a few words from our realms that you may feel and know that not only those who are near and dear to you, but all on this side who have been liberal in thought whilst upon the earth plane can not help but feel an interest in the work that is going on in this city and through the Free Circle. I lived in the East. I have many loved ones there and have endeavored to manifest to them, and I know that they do appreciate these manifestations, for I know my mother loves to hear from her boy, and I know that all of those who are near and dear to me by the tie of nature or kinship still love me, and I feel that the great influence, that great love-wave that is sent out from the All-father is growing stronger and stronger throughout the world. Men are realizing their near kinship one to another, and although I have not been very long on the spirit side of life, yet I have learned some beautiful lessons, and there is such grand and beautiful music that flows around and about us throughout the spirit world that even the air is filled with it. If your spiritual ears were open you would be charmed by it. But I will now stop to send a love message to the dear ones in Boston. I want them to know that B. Howard Rowell is here and that he is happy and satisfied.

Byron Tully.

I assure you, friends, it is a pleasure for me to come here, and the reason that I am here is because there is one that I love as my own life who has requested that we make ourselves known. There has been an attraction to this place on the part of certain friends who are with me, and I want the loved one of my life who has reached out in her loneliness and sadness to us in the spirit to ever feel that we are with her, watching and waiting and doing all we can to make her last days her best days. We have seen the mother and the wife filled with darkness and sadness, and she has been longing for some light to come to her. She has been anxious that some kind spirit would give her some consolation and knowledge. My loved one in earth life sees this paper, and it brings to her a light as as well as truth, and I want her to feel the beauties of the new world as we experienced them. We are trying to throw some light in her pathway that she may realize that there is a nearness of spirit as well as the guardianship of angel loved ones. One, who a few months ago has passed to spirit life, is with me, and he whom I loved as I did her who is in earth life, sends a greeting this hour, and I want her to feel that the one who went away quite a out to bring happiness, joy, and comfort in the hour of sadness, of affliction in her declining years. Tell her for me reach out and welcome her into the beautiful haven of im-Tully, of Hannibal, Mo.

John H. Maxwell.

Chairman and friends: I desire to send a love message to

Spirit Message Department will at times find a spirit who desires to overcome these How strange that will seem to you. I have overcome many habits, and it will possibly be a very hard struggle—as hard a things since I passed from the earth plane. Do I love all that struggle as it would have been upon the earth plane-but on is beautiful to-day as I did in the long ago? This message

Cecilia B. Whitten.

Pa. Ob, how happy I am to day, for I see the light shining proof of the truth. I impressed them to attend the seance, they live in Andrews, Ind. and although they did not understand all that transpired there, yet if they will only go again all will be well. This is sent to my mother and brother.

Reuben H. Jackson

Desires to send love to his wife Julia. I have the child with me. I am contented. Satisfied with that which you have done. All things will come out right for you. Remember that I know and see all. I send you my spirit love.

Charles Ruder.

I feel very happy to-day that I can come and send a message to my dear wife and children. I am glad they are going to build such a nice house, and know they will enjoy it. I am thankful that Emma is progressing so well; she will get a They will receive through Emma undoubted proofs of Spiritualism. Please send my love to my dear wife Helena and to my children Emma, Amelia, Rose, Lens, Ernst, and Otto They are in Hamilton, Ohio. Charles Ainsworth sends love to Emma.

Dr. Crider.

I am a strong spirit, and desire to communicate to my dear friend and medium, Mrs. Annette Krekler, of Dayton, O. I am accompanied by loved friends-Annette DeArmo, sister Lizzie, Dr. David C. Kumler, and other bright, guardian spirits. We are all at the home circles, and see a decided im provement in the conditions. We are well pleased with the interest Charlie has taken in the work, and are very certain he will not have cause to regret it. Follow the instructions the guides have given you, and you will be amply rewarded.

Carl Gegner.

Now comes a little boy who gives me the name of Carl animation, and releases the spirit to the extent that it is un- Gegner. He wants to send love to his parents who live at

Frank Davis.

This spirit comes to a gentleman in the audience. He tells or uncultured to receive impressions as the released spirit me "John Morris wants to know how you enjoyed your trip cognizes them. Mediumship, not only makes these im- to Florida." Medium asks: "Is he a relative of yours?" A nephew. Medium: "Was he a musician?" No, but I am. Medium: "This accounts for the music that I hear in connection with this spirit."

James R. Humphrey.

I am glad to be here this afternoon. I want everybody to know that I am satisfied. I want them to know that I earned a happy inheritance on the spirit side of life, although some thought that I did not know what I was doing. Men who think they know it all are the ones who need to learn the lessons. Tell Nathan I am glad he has had just a little peep into the reality of spirit life, and that the manifestations that have come to him will grow stronger and stronger until he will have to acknowledge them. Tell Helen she need not fear that that which comes to her is not for her own good. I am from Troy, O.

Louella Latta.

She says, "I want my mamma to know that I was here thi afternoon. I want her to know that I am well contented and low, Ky."

Willie and Georgie Greenwood.

My friends and chairman, Willie and I desire to send communication to our papa and mama, as we see mama is so arxious to come and not understanding why she can not come and do as she desires. Oh, how often we enter into the home life, and how often we try to communicate at home. I want my papa and mama to know that Willie and Georgie stand close beside them all the time. They desire this message to be sent to Weldon, Ill. They say they are grown up men in the spirit world.

Sarah Elkhart.

The next spirit that comes to me is a lady who seems to have passed out by fire. She does not tell this, but I feel the condition. She says "I desire to send my love to the many who know and love me upon the earth plane. It seemed ter rible to you I know, but the suffering was not as great to me as you suppose. I am free to-day and happy on the spirit side of life. I have endeavored to impress upon your minds to investigate and learn of Spiritualism." This spirit sends this message to Elizabeth and Mary and Frank who are her sisters and brother, and she says her name is Sarah Elkhart, of Cleveland, Ohio.

Henry H. Patterson.

The next spirit that comes to me calls himself Henry H. Patterson of Columbus, Ohio. I passed to spirit world many years ago, and I have come here this afternoon to send a he must be driven. message to my son who is W. H. Pattersov. I want him to know that his father is with him, and that which seems to trouble him to-day will pass over better than he thinks it will, and had it not been for the few experiences he has had during the last few years of his life, he would never have turned his attention to anything pertaining to the spirit world, and I, his father, desire him to know that I am helping him all these years. Tell him that Jane and Naucy are with me and Louisa is all right and he will hear from her before long.

Col. George B. Hunt.

Chairman: Well this is strange indeed, but I hear a soft voice calling, and I answer back and say I am here. Across the jasper sea I come again, my loved one, to thee, and remember Helen, child, that although father left you in the long while ago is as a watching spirit, is as a staff, and is reaching ago and you felt so lonely as you reached out your tiny hands and called again and again, jet father was never far off and with the angel mother who delivered up her life that you The world may judge by appearances, but not without mental that we wait on the golden strand of the new life, and we will might live, we live just over the way together. Ah, what a beautiful thought is this, and how glad I am that through the mortal rest. I want my mother to be carefully guarded, and earnest desire of my child I am enabled to present myself we will sustain and help her all we can, but she must do here to day. Say that Col. George B. Hunt sends his love to something for herself. I also wish to thank the guides for his child in Whitewater, Kansas, and desires her to rest easy, allowing me to speak here this afternoon. My name is Byron and know that all is well with the dear ones, and they rejoice because she has learned the true way.

Harriet Clawson.

freed from the body, it is purified. This is not the case. You my loved ones in Marshall, Texas. I want them to know that my dear ones, and tell them, although my death seemed sud- not admitted by John Bull as irrelevant to the main subject; pass out of this room into another room, and you are the John H. Maxwell was here this afternoon, and that he is well den and the shock was hard for them to bear, yet it is 'Well this only to come in after the first has been decided. In the same person. A spirit passing out of the material body into satisfied with the conditions which surround him on the With my Soul.' As I was a Church-woman, and that was my mean time the seals may be exterminated, and smaller issues, the spirit realm is the same spirit that it was whilst upon the spirit side of life. Yes, I have a home and I have loved ones favorite hymn, I would have them understand that it is well as claims for damages on both sides, will keep the commisearth plane, having the same desires, loving and rejoicing in to care for me, not as they care for you here upon the earth with my soul and that my love flows on in endless stream as slon from becoming worn-out with waiting for the "clouds to

Maudie Isley.

My dear mamma wants me to come this way, so she will know it is her little Mandie. I came and talked to her in a circle, she thought I talked like a very little baby. But I am growing big. I love my dear mamma and papa and want to say so many things to them. I go with papa on the cars and shall I desire to send a love message to dear ones in Pittsburg, keep him from harm if I can. I have a little brother, too; my mamma has to whip him sometimes, he is so naughty. My brightly o'er their way and feel satisfied that they will have a name is Maudie Isley. I send a kiss to mamma and papa,

VERIFICATIONS.

To the Editor of the LIGHT OF TRUTH

I recognize a spirit message, printed in the edition of the 8th of April, last month, from Issac Vedder, my uncle and mother's brother. Oh, how pleased we were to hear from uncle Isaac Vedder, who passed to the spirit side of life many years ago. I want you to say, that Isaac Vedder was here from New York State, and that my brother Albert is with me, and sends his love to me in Arcna, Wis. I and my eldest son Edwin are all the relatives here. ALBERT BOVEE, Sr. Arena, Wis., April 29, 1893.

To the Editor of the LIGHT OF TRUTH

I got a letter from Cart. S. F. Mays, of Peru, Fla., who says he can verify the message that appeared some time ago in reference to Msj. Robert Wheat, of the C. S. A, and ss he read the account in one of the papers I sent him, it is likely, he may look to me to make the acknowledgment, which I cheerfully do, even at this late date. Yours Fraternally, M. I. TOMPKINS.

Jolly, Clay County, Texas. [The writer also asks if any of his spirit friends are pres-

ent, and if so, to beg them to communicate. This question is asked by many, and to all we must say that we have no control over these matters in any way whatever. The medium is held by forces on the other side, and as they rule, the spirits present are permitted to take control. It is not a matter of favoritism, but of conditions or law.

[To the Editor of the LIGHT OF TRUTH.]

The message given by Mary E. Kail [not Keil] in your issue of April 5th, I recognize as lan old friend and poetess. She wrote words for music, both sacred and secular. Her home was Leesville, O., but she spent a number of years in Washington engaged in one of the departments of the government. During Cleveland's first term she was dismissed for writing Republican campaign songs. The message from John Doyle, of Jacksonville, Fla., which was in one of your issues a few weeks ago, I found to be true, as I was in Jacksonville at the time I took the trouble to ve.ify it. I was not personally acquainted with the person, but it was an easy matter to find many who were, and they all testified to the truthfulness of the message. F. M. DAVIS.

A Regular Opposes the Monopoly Bill.

[To the Editor of the LIGHT OF TRUTH]

Cincinnati, O.

I saw one or two paragraphs in the last issue of your paper in relation to some laws contemplated at Columbus. As near as I am able to ascertain the alopathy portion of the profession claim that the law is for the protection of the afflicted. I should like to make a few suggestions. First, our modern doctors must learn how to remove the cause of suffering instead of striving to paliate by treating the symptoms. I have practiced my profession nearly fifty years, and I never was guilty of treating symptoms, and calling them diseases. When the causes of the symptoms are removed the patient soon recovers. The law they contemplate would be a failure more ways than one. It would be unconstitutional and could not be enforced. The afflicted need protection from quack-men, who claim to heal the sick and have not the ability to do so. If the legislature would pass a law prohibiting the indiscriminate use of the following poisonous drugs they would confer a great blessing upon humanity, viz: Calomel, quinine, opium, morphia, chloral, cocaine, digitalis, aconite, arsenic, belladonna, iodine, and tincture of iron. All the above are death-dealing drugs and ought not to be of the used, internally or externally. I am satisfied that onehalf the deaths are caused by the use of the above drugs in the hands of inexperienced quacks, who have never learned the effects these drugs produce.

Again, if they would pass a law prohibiting the writing of prescriptions in Latin and abbreviating they would confer another great benefit upon humanity, as hundreds of men and women and children lose their lives by prescriptions written in Latin. It is alarming how many mistakes are made by drug-clerks,' and a great many by doctors. I never use any of the above drugs in my practice; never write a prescription in Latin; and I have had cases off the hands of the very best physicians in the United States.

The above suggestions, if embodied into laws, would protect the people from quackery and save hundreds of lives every year. I have known mediums who have never studied medicine take patients off the hands of some of the best men in the practice of homeopathy and alopathy that these schools could not reach and cure. But I will not take up any more space, although I might open the eyes of your readers very much wider by telling just what I know. Yours,

STRAY THOUGHTS.

A stubborn boy, like a nail, can not be coaxed; therefore

The meal unshared is food unblessed, Thou hoard'st in vain what love should spend; Self ease is pain, thy only rest -Whittier. Is labor for a noble end.

A thing becomes "unlawful" as soon as it offends others, though it be a truth.

> NO CHILDREN WANTED There was a model man, And he went a model mile To see a model house Built in a model style, He saw the model house, But came away again, For his family wasn't built Upon the model plan.

-New York Herald.

Those who wish to have the golden opinion of others must be good in heart-not merely in sentiment or belief. reservation. The true inwardness of things is kept for the heart alone to express; and though silent, it is more potent than the wind in disturbing the soul's peace.

The Behring Sea case is not yet settled and promises not to be in this century. The whole question hangs on the right or non-right of the United States to claim the open sea as territorial waters. It appears that Russia held it by the right of might, and Great Britain is reluctant to have Uncle A lady comes now and says: "I would send a message to Sam inherit the same evil. The protecting of the fur-seal is

THE LIGHT OF TRUTH,

C. C. STOWELL.

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CINCINNATI, . . SATURDAY, MAY 13, 1893

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We request parties to notify us promptly in case they discover in sur-columns advertisements of parties whom they have proved to be dishonorable of an worthy of action.

dishonorable of an worthy of action.

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TABLE OF CONTENTS. Editorial. Fourth Page.

Fifth Page.

Pirst Page. Sacred Dwa, Scrtha J. French. A Skepsic a Suggestion. Catla Har-Skepsin s Suggestion. Catla Harcourt.

(pritualism not Unpopular, Virginia Chauncy Forward.

Sacond Page.

ev. Jossie B. Fergerson, G. B.

Crane.

meds to the front, Lyman C. Howe.

An Allegorical Tale, O. W. Hum

phrey. Spiritualism not Unpopular, Virginia Chauncy Forward.

Sacond Page.

Rev. Jussie B. Fergerson, G. B.

Creeds to the front, Lyman C. move. Be accurate Henry-Hickman.

Fatry-like Phenomena, A. L. Whitsufe.

Was it a test Reporter.

Phenomena and its Defense, Judge
S. M. Tucker.

List of Spiritual Books for Sale at this Office.

Eighth Page. was it a test Reporter.

Phenomena and its Defense, Judge
S. M. Tucker.

Third Page.

Spiritual Message Department—
Our Free Circle—Report of Se-

Vertications.

He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-beholding sum, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race. JAMES RUSSELL LOWELL.

THE BARBARISM OF COLLEGE.

The outrage perpetrated on five students at the college at Delaware, O., calls for unmeasured execration. The college is of the most spi roved orthodox type, with forced attendance at sermons and prayers, with regular revivals, and every effort to extend religion. The ultimate of this kind of instruction is exh-bited by cruelty which would appal an Apache. A crowd of young men, many of them fitting themselves for the ministry, force themselves into a pr'vate room, seize five young men, whose only offense is that they belong to another class, and stripping and binding them, brand with burning caustic three Greek letters on each cheek, rude horns on their foreheads, with other ornamentation of their fiendish cruelty, beat them with red-hot fire-shovels, and carry one of the number to the stables and tie him to the leg of a cow

It is said the professors belong to the "Greek letter societies," and hence, according to the decision which made the Chicago Anarchists responsible for the fulminations at their perpetrators. It is a somewhat remarkable fact that while " hazing," " athletic sports," and cruelty prevail at all the religious colleges, nothing of the kind is known at the liberal State universities. If the management of Delaware college can not control the students, if there must be such beastly conduct during college life, they had better resign or close the doors of that institution. The State has no use for such a brood of cruel men as it is "educating," and turning loose,

As a commentary, at the same time that the young men (?) (it makes us blush to be a man when such are called men) were at their fiendish work, the young ladies (?) perpetrated a similar outrage on several lady students. Not as cruel, for ey did not disfigure them for life as the men did their victims; for a woman, death to that would have been preferable. They bared their arms, necks, and bosoms, and branded with come overwhelming. caustic Greek letters and such ornamentation as the fancy of the moment dictated! The wounds were painful and difficult to heal, but a high collar concealed them.

Women are not as cruel as men, and this seems to be an spish imitation. The good girls were made cruel by contact with the bad young men; instead of elevating the latter, they were dragged down to their level. Some of the leading papers have made a point of this in opposition to the coeducation of the sexes. It strikes us that it is asking too much of the woman. Man ought not to expect to be carried by her to higher grounds.

What is demanded is an abolition of present college ideals, which makes heros of Sullivans and Corbetts, and popularizes foot-ball, which is a fit play for savages; and still more a strong and inflexible rule of justice, and abolition of not only "Greek letter," but all secret societies and clanship. Expulsion is a poor remedy to correct a corruption which is a direct outgrowth of the methods of instruction and college government.

THE ROAD-CONSTRUCTION REFORM.

It is a matter for congratulation to the friends of improved roads to know that indications point to an exhibit of road construction at the World's Fair. The reply of W. I. Buchanan, Chief, Dep. of Agriculture, to Mr. A. A. Pope's communication, which we printed a short time ago, shows that although a little late the project is going through.

Here will be given an object lesson in scientific roadmaking, and it will be an invaluable method in educating the people on that line. The agricultural interests of the coun try particularly demand a thorough investigation into the subject of good roads.

The Senate Agricultural Committee of the Fifty-Third Congress is composed of the following members: Hon. James Z. George, Chairman, Carrollton, Miss.; Hon. William B. Bate, Nashville, Tenn.; Hon. M. W. Ransom, Weldon, N. C.; Hon. Wm. A. Peffer, Topeka, Kan.; Hon. Wm. N. Roach, North Dakota; Hon. James McMillan, Detroit, Mich.; Hon. W. D. Washburn, Minneapolis, Minn; Hon. Redfield Proctor, Vermont; and Hon. H. C. Hansborough, Devil's Lake, N. D.

We give the names of the committee for the purpose of impressing upon our readers the necessity of communicating to the committee the great importance of a thorough investigation of road-building in connection with agricultural interests. Editorial comment in thousands of newspapers and about some he would find it to be a "notorious fact" that he periodicals of all kinds last Fall resulted in recognition by did not know quite as much as he thought he knew when he Congress for national aid in the work, and provision was made his address. made by appropriation for the Agricultural Department for

the fiscal year ending June 30, 1894. is promoting the betterment of highways," and closes by those who make them.

predicting a marked improvement in road-building inside as other year, if the same persistent course is pursued.

It is to be hoped that the time is not far distant when the farmer will realize that the condition of the wagon-roads has a direct and important influence on the cost of production, and the amount of profit to him, of everything he raises of sella.

The Epidemic of Holidays.

Consistency is to be devoutly wished for, but its value depends altogether upon the lines with which it is steered. The desire to be complacent to all the tribes of our cosmopolitan population in the matter of holidays is liable to turn the country into a sort of Saints' Rest and Tombstone Junket Fair, and exhaust the calendar before the line of saints, dead and alive, together with other perfunctory snobs have had a chance to be memorialized.

The latest move in this direction was recently made in Chicago by the Germans, who through their Aldermen have compelled the City Council to decree that Kaiser Wilhelm's day shall be a legal holiday, so as to compare with the "courtesy" ? tendered to the Irish in making St. Patrick's day a legal holiday. The action of the City Council drew out Mayor Washburne, who sent to it a letter which is exceedingly interesting reading, and aside from its biting sarcasm is emiently fitted for the digestion of the general snobbery of the country at large as well as Chicago :

To the Heads of Departments : Gentlemen :- By an order of the City Council passed last Monday night the city hall is of His Majesty Wilhelm of Germany. Pursuant to order of the honorable City Council, you are hereby instructed to carefully observe the order in question, by closing your departments to the transaction of all business excepting the routine business pertaining to your department. This will require the retention during that day in your department of all such employees as come in contact with the public at large visiting your department for the transaction of neceswho transact city business outside the hall.

I desire here to commend the spirit which dictated the setting apart of the day and the setting apart of March 17th by the City Council, and I trust that the council in its wisdom. having recognized the cosmopolitan character of our populagranting holidays to the different nationalities, whose blood here comingles in the production of American citizens, will not deprive city employees of other nationalities of opportunity to properly commemorate the birth of all dead saints as well as the birth of all reigning monarchs. If the catalogue of dead and living saints and monarchs be not sufficient for the secular days of the year, I would suggest that the courcil as a change at propriate the few remaining lays by closing the city hall in order that we commemorate the birth of American heroes. I have the honor to remain, yours very truly, HEMPSTEAD WASHBURNE, Mayor.

Spiritual Manifestations Not Juggling.

The Open Court has been so persistently opposed to Spiritualism that an endorsement by one of its contributors, even qualifiedly, is remarkable and of peculiar significance.

Max Dessoir has for several numbers contributed a series of articles on the "Psychology of Legerdemain," and led carefully up to Spiritualism, the drift of his argument apparently tending to the conclusion that it was fully explainable with other illusions. Not so, however, for he surprises his readers by the following:

"But we must admit that a few tricks, such as those of Professor Crookes with Home, concerning of the setting of inanimate objects in motion without touching them, appear to lie entirely outside the sphere of jugglery And so, personally, I must close with the confession, doubtless unexpected to many readers, that I feel unable to explain meetings, they are as responsible for the outrage as the direct a certain small percentage of spiritual manifestations by psychological jugglery. I do not mean that these can not be traced back to deceptive manipulation, or at least to the employment of known means; I only frankly and honestly admit that up to the present time such a method of enplanstion has not been found.'

Mr. Max Dessoir advocates the scientific method, and yet he attempts the solution of the profound mysteries of Spiritualism confessedly ignorant of its claims. He says: "Our knowledge of mediumistic performances has been obtained, almost without exception, from written reports." In other words, he has personally made no investigations and knows ance he admits so much, it is unfortunate he does not investi- being able to exercise his own will he would not be in that ance he admits so much, it is unfortunate he does not investigate for himself. Should he do so, "the small percentage" of passive condition which constitutes his mediumship."—
this free republic.

And the tyrants know it. The enemies of justice and lib. facts he can not explain by jugglery would increase and be-

SUGGESTION TO THE IRREGULARS.

While the old school physicians are making such a war apon the irregulars and magnetic healers, why would it not be a good idea for the latter to get together and demand before the State legislatures the abolishment of the allopathic system of medical practice? With the proper persons at the head of the movement the accomplishment of the object might be attained with little difficulty. It is only necessary to cite the amount of poison that the regulars use in their practice, and plenty of druggists stand ready to testify to the fact and to the terrible havor yearly wrought amongst the sick by reason of it. In fact, one druggist who was a member of the last Indiana Legislature cid take this ground, and made a strong showing in an amendment to a pending bill against the regulars, who at that time were trying to inveigle the legislature to make concessions to them, and the proposed law was not passed. Is it not time for the spiritual healers and magnetists to take the aggressive and show up the false and pernicious system which their enemies are seeking to foist upon the people, thus driving the new and improved methods out of the field?

There need be no alarm felt about public opinion in this matter. We believe that the people at large would give the irregulars their moral if not financial support. While there may be some efficacy in allopathy in certain cases the graveyards of the country attest its complete failure as a whole, and the time has come for its relegation together with its Latin tongue and Chinese hieroglyphics to the bourne of exploded ideas.

A FALSE CHARGE.

[To the Editor of the LIGHT OF TRUTH.]

In the American Idea, published in this city, of April 29th, is an address by Rev. A. B. Peabody, D. D, from the said address I have selected the following paragraph: "In Cincin-nati it is a notorious fact that the infidel leaders and free religionists on the one hand, and the Romanists on the other, have acted together under the agreement that if the latter (Romanista) would lend their aid in excluding the Bible from the schools, the former (infidels) would give them their votes and influence in behalf of special appropriations for sectarian schools." This is a most infamous charge to make. Please state if there is any truth in the statement. E. C. DAVIS. Des Moines, Ia.

The Rev. A. B Peabody, D. D., is a fair sample of his kind. the reverend gentleman would come to Cincinnati and look

The "infidel leaders" are not in coalition with any move-

The World's Fair.

The great World's Fair has been duly opened and the world's genius is to have six months of undisputed sway at the White City by the lake. Millions will come from far and near to view the splendors of art and utility, and if they escape the Chicago rapacity, which can not be paralleled by any exhibition at the Fair, the success of the lair to them will be measured by the amount of money they have left to get home with. The indications at this writing are that the gates will be open on Sunday, although a partial cessation of active display will have to be made. This will be a bad blow at the saloons and the Churches, who have been and are now laboring to keep the l'air closed on Sunday, but the vast majority of visitors will appreciate an open Sunday, and they are the ones to be consulted. Their interests and those of the commission are identical in this respect.

THE following item of news (?) appeared in the New York World, which paper printed it as wired and originally appearing in 1.1 Tempo, a leading Mexican journal. President Cleveland will read it with interest and recall the Scottish

> O, wod some power the giftle gie us To see oursel's as others see us

In babits he is very simple, sober, and a hard worker. In spite of having received a legacy of \$9000000 from a friend and consequently being very rich, he is not proud, but very affable. Either because there was a large increase of Irish immigrants or because he is a Catholic, the fact is that during ordered closed to-morrow, March 221, for the transaction of his first term Catholicism had wonderful growth in that public business in order to properly commemorate the birth country. He attended mass regularly at St. Patrick's Cathedral and is an intimate friend of Archbishop Corrigan. His lady is a prominent protectress of the Catholic College of Georgetown.

Our readers know that Mr. Cleveland's public career was rapid, but always honorable. He began by occupying the post of Secretary of Police Inspectors and Deputy Sheriff in New Hampshire. This was followed by being appointed Police Inspector (Sheriff), and later Marshal or Police Inspecsary business, and will also include all of those city employees | tor General of New York, causing his political opponents to call him "hangman," because it is known that the Marshal has to give the prisoners over to execution.

> A BILL has been introduced into the Michigan Legislature to tax churches. Of course a move of this kind will meet with strong opposition, but injustice and tyranny are always with the opposition in matters of infraction upon religious prerogatives.

> Bishop Foley is circulating a petition among the Catholic Churches of that State protesting against the measure, and Protestant Churches will not be far in the rear in making a similar protest; but ultimately the triumph of such a law is bound to prevail. One Protestant journal, the New York Independent, is strong in its approval of the bill. It says: "We know of no reason why any property which does not belong to the State should not pay the State for its protection."

> The hardship imposed on the tax-payers who do not approve of supporting churches, by reason of the exemption of Church property from taxation, is a feature that is bound to wreck the policy, and we hail any measure looking toward their relief. It would redound to the intelligence of the people, Christian and otherwise, to place a tex on rich churches, and remove the tax in like proportion from the poor homes, and would, moreover, be a more acceptable service to a just

"A MEDIUM for spirit manifestations is merely an instrument for the manifestation of invisible forces over which he has no control, and the more mediumistic a person is the less will he be liable to exercise a will of his own. The best of such mediums have been very unjustly blamed for cheating, for a medium who would not 'cheat' is as unthinkable as a mirror that would not reflect the objects before it. The thoughts of the persons visiting a medium, and who are trying to find out his 'impostures,' are taken up by the medium and reflected by him. It is therefore not the medium's person that cheats, but his visitors cheating themselves through his instrumentality. A mirror that would not reflect all the object that are brought before it, would be a very unnatural and deceptive thing. A medium who would only reflect such nothing of the subject. If, with all his prejudice and ignor- thoughts as he chooses to reflect would be an imposter, for Franz Hartmann.

All of which we fully endorse and prescribe for the "knowit-alls" who atten I seances for the purpose of finding out how far a medium can disarm their suspicions and prove himself

A STATE that makes class laws, or such laws that are in tended to crush out the poor, must expect to have a large criminal and pauper list to support as a result of such legislation, whether these laws are the effect of bribery or stupidity. If punishment were meted out to unjust law makers with the same readiness that it is to the unjust laborer or common citizen, there would be more care exercised in the legislative departments of the land. Simply to punish them by not reelecting them to office is insufficient; for many do not need more than one term of service to be able to retire on their accumulations-money which is the cause of a number of their fellow men and women being supported by the States, either as paupers or criminals. When will the people ever become aroused to elect their own legislators, and to take the appointing of law makers out of the hands of corrupt politi-

IT is evident that the agonies of prophecy have eased up on Ex-Lieutenant Totten. Here are the latest modifications of his prophecy concerning the end of things mundane :

In spite of misrepresentation to the contrary, I do not anticipate the end of the world, but the beginning of a new and better dispensation. I anticipate a crisis "to morrow," and the millennium "the day after." I expect the first resurrection

the millennium "the day after." I expect the first resurrection very soon, but not the second until a thousand years of golden age have sped away.

There is but one consenting voice in the exegesis of prophecy, to wit, that we are absolutely at the midnight hour, and that at its tenth stroke is sounding. That will end at the coming March equinox, the eleventh in June, and the twelfth or, final stroke is the September equinox of the current year.

After that none of the virgins used be in any further doubt as to the time or as to what or who is at hand. I do no expect to awaken the world, but I do expect to arouse my own race, and particularly them that be of its household of faith.

WE commend to the thoughtful consideration of our readers the clear and coucise letter of the venerable Dr. G. B. Crane printed in another column. It is remarkable for a man of eighty-six years to take such practical views of the spiritual stroke is the same as any other and recognized Religion—the same as the wind recognized Religion—the same as any other and recognized Religion—the same as the religion and recognized Religion—the same as the religion and recognized Religion—the same as the religion and religion—the same as the religion and religion—the same as the religion and religion—the same as any other and recognized Religion—the same as the religion and religion—the same as the religion—the same as the religion and religion and religion—the same as the religion—the same as the religion and re There is absolutely no foundation for any such charge, and if others. Dr. Crane's reminiscences of his friend, as called forth by his message in the LIGHT OF TRUTH, is interesting

THE United States has one million Canadians registered as citizens, the great bulk of which are scattered along the ment having the subversion of any American institution for northern and eastern boundary. Maine claims 52,000 New Col. Albert A. Pope is one of the great pioneers in this relits basis; on the contrary, every effort is being put forth to Hampshire 46,000; Vermont 25,000; Massachusetts 200,000; form, and in a late circular letter to this paper makes the strengthen those institutions and keep them wholly separate New York 83 000; Michigan 180,000, and about 25 000 in the statement that "the country is indebted to the newspapers and distinct from sectarian control. Charges of this char- other border States. Like the Romanists they are mostly for the work that has been accomplished during the past year acter have no force other than to illustrate the vacuity of concentrated in cities, and act as a neutralizing agent to that element, b. i ig mostly Protestant and act with them.

"APPROACHED" is the technical term for an understand ing between legislator and boodler—at least it is in Ohio, and it is in Ohio where they close theatres on Sanday, tax cigar. ette makers almost to prohibition, and endeavor to pass virtue laws for the benefit of newspapers. Consistency, thou art jewel, indeed. Let us " prey!"

SOME CITY PHENOMENA.

R. W. Hamilton, of the Palace Hotel, this city, writes a have been in several circles with Mr. Johnson, the material zing medium of 25 West Eighth Street, Cincinnati. I sat in a circle one evening last week with ten others. Before opening the circle I, with hotel envelopes previously prepared, with my signature, sealed the doors and windows During the circle eighteen spirits materialized, and many of them were recognized by their friends. A spirit giving the name Delia (known as Mrs. Delia Kenyon) dematerialized in a strong light, in view of all, in answer to my request. This certainly was proof positive of the phenomena. "Eagle Eye," my Indian friend, so large and commanding, with a form indeed that would cause jealousy among the gods, appeared, and afterwards spoke through the trumpet. Illumi. nated hands and beautiful lights of various designs were often seen floating over the circle.

"Mr. Johnson is doing a grand work, and would rather have his doors sealed than have anyone leave thinking the manifestations fraudulent.

"I sat in two circles with him during the past month while Mrs. Ropp, the trumpet medium, was present, and the spirit friends would first come in the form, and then dematerialize and take up the trumpet, and used it in a way that was proof of Mrs. Ropp's power as a trumpet medium. Her guide, "Bright Star," is certainly a little wonder. She readily gives names to strangers, explains their troubles, and in her own peculiar way speaks words of cheer that enlivens the circle and makes all feel harpy. While Mr. Johnson held the trumpet she spoke through it in a strong light, and came out into the circle in the light and tried her utmost to sit on my lap, but my knees were too high for her.

"I strongly recommend these meetings to the seeker after truth. I see their advertisement in the LIGHT OF TRUTH, so they are easily found. I would also like to see a State organization of Spiritualists, and hope all will do what they can toward that end. R. W. HAMILTON."

TAXING SPIRITUALISTIC SEANCES.

Judge Thomas, of the District of Columbia Supreme Court, has delivered an opinion to the effect that Spiritualistic seances must be placed in the category of theatrical shows and entertainments, and that therefore they are subject to the imposition of a license tax.

The ground for this opinion is said to be the fact that a small fee is charged at the doors of the halls where these Spiritualistic seances are held, the assumption being that the gatherings are for money-making purposes.

The Spiritualists of the national capital claim that as they have no regular meeting-house they are compelled to take up a collection at the door to defray the expenses of their halls. They also claim—and it appears justly, too—that if they are to be taxed, many churches which also take up an entrance fee would also be subject to the license law.

The Picayune believes that very many people, even those who have no sympathy with the Spiritualistic tenets, will emphatically dissent from the opinion of the District of Columbia Judge. The whole thing is unwise and unjust, and constitutes a stab at the freedom of religious worship. Many peo ple conscientiously believe in Spiritualism and practice its tenets; hence they are unquestionably entitled to full protection in the free exercise of their belief under the general provision of the Constitution.-New Orleans Picayune.

AN APPEAL.

To all liberty loving people of the State of New York, Greet-

FRIENDS: The hour is fast approaching when those who would not be slaves must be active. The enemies of liberty are concentrating their forces, and free America is to be the battle ground. Not a tyrant, potentate, or other enemy of liberty is safe upon his throne while free speech, free press, free religious discussion, and the free exercise of the rights and privileges of religious liberty, are permitted to exist in

erty are beginning to recognize Spiritualism as being the most deadly foe to all forms of oppression.

Especially is it an enemy to mental slavery; because that Spiritualism seeks to abolish all ignorance, and to educate and enlighten the world, and thereby emancipate the world. Hence this concentrated action to suppress Spiritualism, by acts of legislation, in several States of the Union.

Mr. Edwards, of New York, has been selected as the tool, the instrument, to do the work of "crucifying" for the Pharisees-the real origin of his bill, or the powers and forces which brought it into existence, yet being unknown to the masses of the people; but some time all the people will know. Then Mr. Edwards will know himself who are the real friends of the American Republic. I have formulated resolutions, protest, and petition in op-

position to the Edwards Bill, and presented it to our seciety for their approval. They were unanimously adopted, and ordered published and circulated for signatures. Following are the resolutions, protest, and petition.

We invite every true American, man or woman, who loves this republic, to assist in procuring signatures to this protest. Cut this one out of this paper and use it, or write to me and I will mail you some for use. Invite your neighbor to sign it, regardless of his creed; if his soul is in sympathy with the principles of this government as established by our fathers, he will sign it. Invite the women to sign it, for they are the keepers of our homes and firesides. Do this, and we will be ready for action when the hour comes.

I am ever yours in the cause of justice and liberty. President First Spirituelist Church, Elmira, N. Y.

To the Honorable, the Legislature of the State of New York. Whereas, There has been introduced into the Senate of the New York Legislature, at its last session, by Senator Edwards a bull which threatens the rights of religious liberty in the Empire State of the

WHEREAS, Spiritualism is, in the United States of America, s known

Providence, R. I.

W. H. Wittum writes that the Spiritualist Association, which was organized in 1883 has recently been incorporated with B. K. Ames as President. He also writes of the transition of Mr. Julius Carroll, a prominent Spiritualist, who passed out suddenly on April 25th. Burial services of the translated brother were held at his home in Fexbury, Mass, and conducted by Dr. H. B. Storer. Memorial services were held at Columbian Hall, on the 29th following The picture of him honored was draped with smilax and calls lilies, and placed on the platform. F. A. Wiggin made the memorial address: Mr. and Mrs. Spinney furnished the music, and Mrs. Lapham sang "Beckoning Hands."

News from Correspondents

Notes from Mrs. R. S. Lillie.

Sunday, April 25th, closed my work with the Boston Spiritual Temple for the present season. The day was delightful; a beautiful forerunner of Spring. Although nom nally we say it is Spring, really severe winds and cold weather have been our portion most of the time. The Boston Globe of last Sunday gave quite an account of a boat load of Bostonians going to Nantasket Beach to make arrangements for summer homes, but when the picture drawn shows the passengers on deck with furs and mittens on, it isn't calculated to induce people to rush for the beach, even if the sun does shine.

But to return to to our work at Berkeley Hall, Boston. Large audiences were present, both morning and evening. Questions were accepted by the guides as the basis of the morning's discourse. And at the close of the service announcement was made that the evening subject would be: "Thoughts in regard to the other life," which was given by a spirit wno gave nirst a recital of actual experiences passed and the refued, the high and the low, the criminal from tle children.

As misconception or false idea prevails in regard to the teachings of spirits, many taking the ground that because we do not teach of a literal hell that it is our belief that all plauded and encored, and richly deserve their merited fame. fare alike and are alike happy. This is not true; for according to the deeds done in the body—or the lives led here—may a spirit be happy.

Said the spirit I have watched the passing out to-day of a gross and morally bad spirit, and saw what I have often witnessed before, namely, that he was in a state of black dark ness. At first not even conscious, and then awakening to on the mortal plane if he were to build around him a any possibility or power of his own to scale it. This thought and impurity, which had been constantly sent out by him while in the body, and which he must wear in the other sist him in clearing himself of these impurities. This soul hold them constitutes the hell of the spirit land which Swepresent time also describe.

As a child just born senses only hunger, and cries out for out for aid. But although willing hands are extended to help, ing first the desire for betterment, and they putting forth the effort necessary for true salvation.

The controlling spirit then said, I have witnessed another spirit," and not in sensuality or unto the body. For there is a life of the body and one of the spirit.

Too many live upon this plane of life with the spirit held There is matter, and the grosser being king. But before one can obtain power to rise with the pure and ethereal spheres, the above. spirit must dominate, holding matter subordinate. Its sercant in all things. Then as a soul goes forth, leaving the body through death, it is attuned to the higher harmonies of mediately enjoy the company of the exalted ones in the land doctrine of eternal punishment, has, therefore, no incentive complishing the good they seek. for pure living while on earth. The inspiring ones gave other accounts of soul life, and carried us in thought into the actualities of that state of being until we felt its reality in-

Mr. Edson, at the close, moved a vote of thanks to the visible instrument and the unseen ones who had so faithfully

The chairman and the president of the board of directors of the Bosion Spiritual Temple, Mr. A. L. Knight, announced

Mr. Lillie, who has been furnishing music at Berkeley Hall will continue to do so until the work closes the last of May. He is assisted by Mr. William Boyce, Jr., as an accompanist

It is gratifying in closing this eighth season in which we at least to any season during that time. We shall begin our work at this place again the first Sunday of November. Harmony Hall—meetings Tuesday and Thursday and city. Meetings being held all seeming to have sufficient numbers to indicate an increasing interest in the subject of Spiritualism.

Already we are looking forward to the camp-meeting much towards his restoration to health. gatherings—and just here I would announce to the friends of . The Ladies' Aid meetings are another Charles W. Sullivan, so well known in the spiritual ranks, that if you wish his company, his unique entertainments and Cassadaga, for that society, ever on the lookout for good

The Cassadagan came to us yesterday with a good many bright things, but among the sad ones to us in the mortal I noticed the passing on of Dr. Mackrus, who has been so long an attentive listener-a genial and kindly presence, that I for one, felt it was all too soon. May a consciousness of his presence in spirit be the healing balm to his faithful companion's wounded spirit. R. SHEPARD LILLIE.

Boston Letter.

"Repetition" is a fixed law of nature, and if my letters from the "hub of the universe" seem to repeat themselves I must beg the forbearance of those who are familiar with the same "old story" and repeat in repetition there is always something new; and, although every week we have to chronicle the same old faces, the dear familiar forms in their accustomed places, the words they speak have a new meaning and the message they bring are always new-always interest-

BerkeleyHall and its society seems lost without its"Lillie,"

whose strength and purity has been reflected upon its audience for the past two months—but we would not be selfish and claim all the beautiful flowers of nature-but send her out with loving messages, strong words or hope and comfort, knowlight, and truth, and love; an influence that will elevate, strengthen, and purify and lift your thoughts into harmony with the divine life. May the angel world scatter more of its fragrant blossoms of truth over our dormant lives, until every medium in the land shall strive to emulate our valiant leader, Mrs. R. Shepard Lillie. Last Sunday morning the Berkeley Hall platform was occupied by that earnest enthusiastic worker, C. Fannie Allyn, of Stoneham. Possibly the fact of her long residence in that rocky town may have something throws are always sharp and pointed sure to hit in the designated place. Her arrows are tipped with love, however, which was the theme of the forenoon discourse. She said God of love, what is it? Whence, where, wherefrom, cited the teachings and experiences of the past as taught by old theology, a God, so full of love (?) that he destroyed his peoold ocean and feel its power in the pulsation of a heart open to do good, who loves all men, even dumb animals. The God of love is speaking to all humanity and demands justice to all, even to our enemies. Love one another, speak your kind

words now, before the coffin lid closes over your loved one, do all the good you can, the world is moving on, move with it, don't wait for any body to push you along. Spiritualism should manifest itself in our deeds, we should find within ourselves this God of love and by its teachings humanity would be elevated.

In reply to the question: "Should Church Property be axed?" she said: "Most certainly it should. Henry Ward Beecher taught that fact. If the Lord has a Church it should contribute to the good of humanity by paying its just share of public dues, otherwise the poor people of the Church must pay more than their share to make up the deficiency caused by the injustice of the Church. Religion and politics should move together, by religion we do not mean theology which says, 'One lay on tof seven believe and you shall be saved, but that grand God of love, religion that says, 'Do good.' Do all the good you can, and whether the Church wills it or not, you can not be damned." Mrs. Allyn spoke strongly in favor of the Veteran Spiritualists Union, urging upon all Spiritualists the importance of rallying to its support, closing the exercises with a grand impromptu poem.

In the evening the capacious hall was completely filled to through that day. For, said he, death is at work in all grades listen to a Complimentary Concert tendered the society. The of life and among all classes of human beings. The gross exercises opened with selections by the Ladies' Columbia Orchestra, tollowed by Schubert Ladies' Quartet, Miss F. M. his cell, the inebriate from his drunken brawl, as well as the good and pure-minded of earth and the spotless souls of lit
Mr. F. M. Davis; cornet, E. C. Ramsdell; song, J. W. Lane; tenor soloist, Mr. T. E. Johnson; elocutionist, Miss Lucette Webster; song, by Miss Arvilla Furbush. Each artist represented the professional in its own line, and were heartily ap-

The Helping Hand Scotety of the Spiritual Temple is an old landmark, ueserving much praise, and proves, as its name indicates, a veritable helping hand, not only to members of this society, but wherever a want is expressed, or a kindness needed. Its doors are ever open Wednesday afternoon from four to nine to skeptic or believer, and a cordial welcome is extended to all. Another word for the Children's Lyceum. We and himself as thoroughly a prisoner as one would be here can not have too many; for upon the correct education of the children depends the growth of spiritual truth. The Boston wall of stone so high he could not see over it nor by Lyceum deservedly takes a front seat. See Sunday Globe of April 30th for an illustrated four-column notice of the May wall was all about him and shut him veritably away from Day Festival to be held in Music Hall, Saturday afternoon others where he went, thus went the gross atmosphere of and evening, May 6th, an account of which we will give in our next. But right here the Sunday Globe deserves a vote of thanks from all Spiritualists for its generous display of life until he learns to excape this bondage, or kind spirits as- our colors. The Globe, like a good many of our ministers, has been almost converted to our cause for a long time. Fraud and could not arise, but is bound when thousands of others are deceit it is ever ready to detect and expose, but genuine, horclose to the sphere of earth. And this class of spirits and est psychic power and phenomena it has ever been ready to the sphere to which they belong, or the conditions which accept and support. Said a medium once in my hearing, "I cannot give another test. There is J. C- of the Boston denborg saw and wrote of, and which seers and spirits of the Globe, he'll catch me. I'm afraid of him, I must sit down." And yet this same J. C—, with others connected with the press, nas been in our (my wife's) circles and public meetings dozens supply, so such are conscious of their great need and cry of times, and brought the best of "conditions" and influence, and carried out an nonest, conscientious report. Why? Comtime is the great healer which must do its work. Awaken- ment is superfluous. Moral-patronize the newspapers

-LIGHT OF TRUTH especially.

Boston mediums are unusually busy, perhaps because so many will go away soon to camps and summer resorts, but ascension of the spirit to-day. That of a woman pure in the fact remains—"appointments must be made in advance thought and purpose of life, who had led a life as "unto the my time is fully occupied." Mrs. Bagley, Mrs. Chandler, Mrs. Conant, Dr. Hodges, Dr. Watkins, Jennie Rhind, David Brown, Mrs. Forrester, Dr. Fuller, Osgood Styles, Mrs. Wilkins, Dr. Wm. and Mrs. Franks, Dr. Talman, Mrs. Buck, Mrs. Shirley, in bondage to the animal desires, appetites, and passions. Mrs. Nickless, and Mrs. Dr. Bell, are among the especially busy ones. Letters, care Banner of Light, will reach any of

We regret to say that Mrs. Dr. Heath, who was so severely injured by being thrown from an electric car nearly a year ago, is still a great sufferer, unable to do any public or private the upper spheres of wisdom, light, and truth, and can im- work, confined to her bed and room the most of the time. The affliction seems doubly severe to me, as I alone was unof souls. Wno would not desire such an inheritance? Who able to continue the public meetings so long held in Dwight would not wish to live so as to pass into that state. And Hall, and which we felt were doing a grand work; but other who can truthfully hold that the spiritual teachings have no meetings and other halls are open and well patronized, ac-

Mrs. Wilkinson, in Arcade Hall, always draws a full house. Mr. E. H. Tuttle, at Fagle Hall, is having remarkable success at both the Sunday and Wednesday meetings.

The People's Meeting, in Ladies' Aid Parlors, just opened. is coming grandly into line, and will soon vie with its older competiters. The manager, Frank W. Jones, seems admirably ministered to them in spiritual things, which was carried by adapted for that position. Starting in the same place, with a unanimous rising vote, which was appreciatingly responded the same musician as of ten years ago, coming back to his old friends, the "people" should rally round and make their meeting the best meeting in the city. Why not?

Eben Cobb, at American Hall, draws the largest crowd,

that he had tendered his resignation of office, and should af- and has the very best meeting in the State. Eben Cobb is a ter one more Sunday retire from this position, still retaining, mighty power in himself, an honest, earnest, indefatigable of course, his membership. His physician prescribes posi- worker. Is it any wonder that the mediums crowd around tive rest and change, and he soon starts on a journey for his this wonderful psychic, to catch a spark of electric force that health. Mr. Knight has been ill for some time, and a part of scintilates from his magnetic brain? Deservedly popular, the time unable to leave his room. It is to be hoped that rest long may he and his noble wife live to run spiritual meetand relaxation from care will have the effect to restore him to ings, confident that when their material work is ended they will still continue in a higher life to carry onward and up

ward the mission so nobly defended here.
Dr. N. P. Smith, Rathborne Hall, has always a meager re port in the Banner. Don't judge his meetings accordingly; for they are full of life and vigor and interest, have outgrown the capacity of Rathborne Hall and gone into Commercial on have had engagements with the Boston Spiritual Temple to the same floor, a larger, more commodious, and expensive know that the past season the gatherings have been equal hall. His meetings are always well patronized, and the

Harmony Hall-meetings Tuesday and Thursday after-The Helping Hand of this society is prosperous, holding its noons, and during the day on Sunday-Dr. F. W. Mathews, regular meetings every Wednesday. The lyceum also, The conductor. We regret to learn of the severe illness of Dr Temple Society on Exeter Street hold their socials on the Mathews, the result of a lung trouble that has clung to the same evening, and we hear are well attended. We hear only doctor with tenacious persistency. In his absence we are glad encouraging reports from the workers in different parts of the to notice that his place is supplied by Dr. Blackden and a

fund of humor, you will have to spend a part of your time at are physically hungry. And, yet, the story is not half told, Cassadage, for that society, ever on the lookout for good but we hear the click of the scissors which reminds us that things, have arranged with him to spend the camp season Boston is only one city in this broad spiritual union, but wherever the LIGHT OF TRUTH may shed its refulgent beams over a benighted people or into the homes of light and wisdom, may it repeat the "old old story," God is love.

F. ALEXIS HEATH.

Louisville, Ky.

Sunday, the 30th, was the eighth anniversary of The First Spiritual Church of Louisville. Our regular speaker, Miss Lizzie D. Bailey, delivered a short address on "The Progress of the Church for the Past Eight Years," which was very interesting. Afterwards we were favored with music and a song by Brother William Heily, and a poem by our worthy president, Brother Wilson. Miss Bailey, as is her custom, asked a subject from the audience for discussion. "What Good has Spiritualism Done for Humanity?' was given. She did ample justice to the subject, showed that Spiritualism had elevated woman, who had been kept down by false teachings, that it has broken the shackles, and cleared the mists agent and three years as sole proprietor), and away from thousands who were held in darkness and ignorhad elevated woman, who had been kept down by false teachings, that it has broken the shackles, and cleared the mists ance by the tyranical yoke of Rome and the Jesuits; that the of the troubles named in my circulars world is better for its advent, and it has proven beyond a doubt the mortality of the soul or spirit; and that so called which I did to convince the people that I had death is birth to life everlasting. It has done away with the hell-fire and brimstone theory, it has shown what the mediing wherever she goes, she will carry into your surroundings ums have done and are doing for suffering humanity; and al-

The attendance was not large, owing to the inclement kept actual weather. We are to have Brother H. D. Barrett with us next more than Sunday and deliver a lecture in the evening. For the balance of the month we have engaged the child medium, of Hannibal, Mo. She is a lecturer and test-medium. She will be assisted by her mother, Mrs. E. F. Porter. She comes to us very highly recommended. Our society is in a healthy conto do with her radicalism, but certain it is that the stones she dition, we are adding new members every week. The annual throws are always sharp and pointed sure to hit in the designmenting of the officers and members of the Church took

ceum is a decided success; the attendance is good and on the increase. The pupils and leaders take a great interest and ple to gratify his own selfish purposes. Such a God might are very attentive. We have from ten to fiteen declamations suit the people of those days, but we are locking into nature every Sunday from the pupils and leaders. The lyceum is and to nature's God, a God of humanity, a God of love. One well attended by the adults, who take an active part in the FALL RIVER, MASS.. U. S. A. that loves to do good, loves the good, the pure, the perfect in lessons and marches. We have the best equipped lyceum in nature. We see this God in these beautiful flowers, the mighty cataract, hear it in the roar of the grand first cost of the outfit was \$125. We are all very proud of our

That AYER'S Sarsaparilla cures OTHERS of Scrofulous Diseases, Eruptions, Boils, Eczema, Liver and Kidney Diseases, Dyspepsia, Rheumatism, and Catarrh should be convincing that the same course of treatment WILL CURE YOU. All that has been said of the wonderful cures effected by the use of

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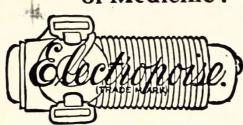
Female Weakness Positive Cure.

To THE EDITOR:

Please inform your readers that I have a positive remedy for the thousand an 1 one ills which arise from deranged female organs. I shall be glad to send two bottles of my remedy FREE to any lady who will send her Express and P.O. address. Tours Respectfully, Dr. J. B. MARCHISI, 35 Genesee st., UTICA, N. Y. 6-3-93

WHY PAY DEALER'S PROFIT? 2.75 box as 69 White Reed Baby (arriage, freight prepaid, shipped on 10 days' trial. Latest design and strike. Perfect, reliable and finely finished Nothing but the best material used and warranted for J EARIS. We have been in the manufacturing business many years, and are reliable and responsible: make and well mothing but whater can guarantee as represented, quote DXFORD MFG. CO., 340 Wabash Ave., Chicago, III

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BASED ON NEW THRORIES OF CAUSE AND CURE.

Suffered from Rheumatism over 40 years, also had Indigestion Neuralgia and Catarrh.

NASHVILLE, TENN, Oct. 2, 1891.

Gentlemen—I feel that I owe it to suffering humanity to testify as to what the Electropoise has done and is doing for me. Although I studiously avoid public notoriety, you can make use of many part of this communication you deem advisable. I have been a great sufferer from Rheumatism for over forty years, but for two years previous to using the Electropoise I became almost helpless, and after trying all the linaments and patent medicines, recommended for its cure, and trying four different physicians without benefit, I read of the Electropoise, and as a last resort concluded to try that.

doctor with tenacious persistency. In his absence we are glad to notice that his place is supplied by Dr. Blackden and a corps of enthusiastic workers, who we are sure will not allow these meetings to lag in interest during the temporary absence of their conductor. Sympathy and cooperation will do much towards his restoration to health.

The Ladies' Aid meetings are another good "old story," always ready to aid spiritually or financially those in distress, with an open door Friday afternoon and evening for all who are physically hungry. And, yet, the story is not half told, giving all the information I can
I am yours truly, DANIEL DILLON.] I am yours truly,

Descriptive circular with testimonials free. For information in regard to this wonderful instrument, address

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S. E. Cor. Race and Longworth Sts., CINCINNATI. O.

THE \mathbf{World} Outdone!

Out in the Open Air,

Best Article for a Family Medicine the World Ever Knew.

ums have done and are doing for suffering humanity; and also what Edison and other such mediums have done for the good and comfort of mortals.

The attendance was not large, owing to the inclement weather. We are to have Prother H. D. Parrett with us not.

150,000 Bottles. In Springfield, Mass., I have cured more than two thousand persons, and sold over forty thousand bottles. But send for a circular, MALED FREE, or for a bottle mailed free for 25 cents, and it has NEVER FAILED

to give satisfaction when used as directed. It is fast taking the place of many cherished fam-ily medicines. It contains No Poiscn, No Opiates or Camphor, or Cayenne Pepper. And is the most wonderful medicine known.

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Dr. Eben Tourice OF MUSIC, CARL PARLIES,
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We take this opportunity of informing o subscribers that the new Commissioner of Pensions has been appointed. He is an old soldier, and we believe that soldiers and their beirs will receive justice at his hands. We do not anticipate that there will be any radical thanges in the administration of pension affairs under the new regime. We would advise, however, that U. S. sol-

diers, sailors, and their heirs, take steps to make application at once, if they have not already done so, in order to secure the benefit of the early filing of their claims in case there should be any future pension legislation. Such legislation is seldom retro-active. Therefore it is of great importance that applications be filed in the Department at the earliest possible

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 A mother—with a great heart that enfoldeth
 The children of the Each.

 A body, free and strong, with that high beauty
 That comes of perioct use, is betilt thereof,
 And mind where Reason ruleth over Duty,
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 A self-poised, royal, soul, brave, wise, and tender,
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 A Human Being of yet anknown splendor,
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We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something growt to say: whatever is of daily interest and moments own, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one tails of the paper, and address all matter for publication to Himma Rood Tuttle, Berlin Heights, Ohio.

Written for the LIGHT OF TRUTHAL

Baby Bumped His Head.

What is the matter. Sue, pray tell And why this noise to make one deaf? How now, has baby come to grief And is that grief too great to quell "Why, John, while running on the floor His feet got tangled in my thread, So baby fell and bumped his head, Real hard against the oven door. And I, the old man writing this, Who heard the little toddler cry. Heard, too, the question and reply, And trust these lines are not amiss. Thought I, 'tis thus with larger folks : Our lives are full of bumps and tears New snares are set for older years, Vile ivy clings to aged oaks.

Far back the day I scarce recall, When 'gainst the oven door I fell, But though from tunks my head did swell, I've tumbled worse since I waxed tall! My mother's hand was then a balm, How great its charm, its touch how smooth,

As stroke by stroke that hand would soothe The while my little heart grew calm. The hand that long since smoothed my brow, And helped my infant form to walk. The lips that coaxed my lips to talk,

Return to help and comfort now. Though stars see not my home nor land, Through the dark night and angry storm Those old, white hairs and this bowed form Are stroked by mother's saintly hand,

When watchful, worn with anxious care, And all the world save me doth sleep. A whisper bids me not to weep, And then I know whose lips are there!

As though emerging from a cloud Sometimes I see her heavenly shape Though once we wore the funeral crape. 'and at her tomb our heads were bowed.

MRS. MARTIN ENTERTAINS THE CLUB. Amusing and Encouraging Experiences.

DEAR LADIES:-Since you have kindly followed me

through some of the woes besetting the suffrage cause here, I will test your patience with later developments. On April 15th an election was held to fill two vacancies

on the Board of Education. We women, who were denied the right to vote a year ago and also last fall, determined to try our luck again. And not only that, but to run two of our own sex for the positions. We did not expect to elect our candidates, but we wished to show our interest in the matter, do our duty, and stand by our guns. Both candidates were prominent women. One had been County Superintendent of Schools for ten or fifteen years, the other was State President of the Women's Relief Corps. One of them was at the polls all day supported by other ladies, and the other was there half the day. On former occasions very little interest was manifested in such elections, and not over 300 or 400 votes were polled. This time, however, 936 were cast, and of which 293 were for one lady, and 273 for the other, but neither one was successful. Women cast 125 votes, which number was a gain of just 100 since we tried to vote last spring. This, if you recollect, is the third attempt we have made. Some of the judges were the same who treated us so shabbily and dishonestly before. They looked as brave as lambs, being conscious that the former circumstances were yet fresh in our minds. And being compelled to accept our votes, these gentlemen dined very freely all day on-crow.

l'lease pardon this bit of slang as it is the only error I thirty years, and feel that even this small victory is encourag- brate the birth of a redeemer. ing. I realized when I dropped my ticket in the box that for colored man. That while I could only vote on one subject, yet that expression of my opinion counted one.

For several years, and as far back as '74 '75, I went out alone and circulated a suffrage petition. Few, indeed, were prepared for the subject, and when, by the utmost perseverance, I obtained eighteen or twenty signatures, I felt proud of my success. It took some moral courage at that time to meet the insane arguments and dreadful intolerance encountered. But the world moves, and to prove it I will relate an incident which occurred about twenty years ago, or perhaps a little later.

The superintendent of our public schools invited some of our ladies and gentlemen to lecture once every week or two in the high school room. When he came to me I told him I did not feel competent, but thanked him for the courtesy. Later on, however, there was a public call for me through the local press, and I accepted. My subject was mentioned a few days before its delivery, and that killed my chance of being heard in the high school room. One of the directors, who considered himself the pivot on which the world turned. refused point blank to give me the use of the building, and rather than raise a commotion my friends obtained the opera house. The building was packed, and my lecture, "Woman, Man's Companion and Equal," was very favorably received. With a slight addition it is contained in the book, "Our Uncle and Aunt," advertised and for sale by the editor of the LIGHT OF TRUTH.

Now, the gentleman who (figuratively) used to snort and dig up the earth at the mere thought of equal suffrage, walked meekly down to the polls last week with his daughter and they both voted.

Narrow-minded, unjust, and supremely selfish, some years ago, this gentleman is opening his eyes to the daylight. He will undoubtedly fight every step we try to gain, but when gained he will gallantly usurp the benefits for himself and family. I understand that he and his daughter both voted and we all strive to fill them be the result ever so small. against our women candidates, and this small pers-cution was probably the secret of his conversion. But his object is of small consequence so long as he strengthens our cause in his efforts to carry his point.

All the teachers in our public schools are women, except ing two. Why, then, should not some of the Board of Educa-tion be women? Who could feel more interest in the teachers

and children than women and mothers?

Let us hope that a brighter era is dawning for women; that in receiving her tardy justice she may give to man the respect, aid, and sympathy which have heretofore been impos sible, but which would beautify and bless the lives of each. AMARALA MARTIN.

Written for the LIGHT OF TRUTH.

"SHE WHO IS TO COME."

From the above sign that swings at your door I am tempted to ask admittance into your Club, that I may tell my sisters of the signs of encouragement I meet along life's highway.

As I look over the field of humanity and its manifold tendencies I seem to see them caring less and less for theology and more and more for humanity; drifting less and less into Courches, and more and more into hospitals and homes for the friendless; working, watching, and waiting Sunda less and less upon the myths of the ages, and more and more for the development of the love element in behalf of true manhood and womanhood now. And right here comes the woman, with her pure spirit and strong love nature, to lead humanity to nobler conceptions of earth duties. She it is who is clearing the way for a new dispensation. It is through her, always, that the angel world has come, from the dawn of civilization down to the time when the tiny raps were first heard through the Fox sisters. All the purest, highest moral i. e., spiritual progress, is led by woman singing, "Where our van is camped to day the rear shall rest to-morrow." I is her loving hand that is first at the cradle of high aspirations and last at the grave of buried hopes, at all times beckoning the comforter to come. On the other hand, all the grandest material-earthly-discoveries and inventions are in the hands of man. Thus man lifts matter, and woman clasps the hand of man and draws all things up into the realm of spirit.

Now, then, my dear sisters, when sorrow and darkness enfold you as a garment, let your soul call a halt in its work and dwell for a period upon the relations you thus sustain toward humanity, and you will arise from such contemplations with renewed courage and stronger love and devotion for the work set before you by the angel world, remembering truly that what you win here you will wear on some fairer shore. Then, at all times be cheerful, hopeful, helpful.

Written for the LIGHT OF TRUTHJ

ONE VOICE FOR CRINOLINE.

L. VICTORIA PARKER.

Can you tell me why women are seemingly so afraid of hoop-skirts? We all know that they will cater in a general way to fashion, viz., by wearing the very full skirts from seven to nine yards around the bottom. Should one of us take up such a skirt to weigh it we should wonder how a woman could wear the weight without a backache. If women are to wear such heavy skirts, why not wear the crinoline as in days of yore? I am sure that it is much better than trying to walk with such a heavy parcel to push first with one foot then the other. Stop an instant and think how a woman looks propelling herself with all sails set and a stiff breeze either before or aft of her. Is it any wonder we need so many doctors for diseases of women? ¿ Bertha J. French says ; The style of dress should be chosen that allows comfort, convenience, health, modesty, and beauty. Hoops are antepodal with all these." Allow me to differ. I claim a woman is more healthy when there is something like an old-fashioned hoop-skirt to prevent the skirts wrapping around the legs. Comfort and convenience are both done away with, and as to health, can many women be healthy and wear the heavy skirts that measure from seven to nine yards around the bottom? The prevailing style of dress is surely unhealthy, for many, yes, the majority, are wearing uniform suits, not any underskirt, and the present style of dress-skirt with a thin lining, claiming it is healthy. But how healthy? The uniform suit can not be heavy weight, not even as heavy as men's wear, and they defy nature's laws by going out in severely cold weather with only this to protect the person. If they wore small hoop-skirts they would be obliged to wear heavier underwear or a skirt.

Is the prevailing style modest? No. For a woman never steps but her entire figure is exposed to the rude gaze of loafers and those who delight to ridicule women. Yes, and many women are sensible enough to see and understand this. As to beauty, there is nothing under the sun more beautiful than a perfectly formed woman, consequently let us say: Woman, wear hoop-skirts; gain better health, more comfort, more modesty, and beauty.

Written for the LIGHT OF TRUTH.]

What I Thought About Christmas. CARRIE M. SMITH.

No matter how the individual may celebrate Christmas, the fact remains that the day is based on the 'deas of Chrishave indulged in to express my jubilant feelings. I have tianity. Protestantism, whose forces are moving forward, worked in their cause with what feeble force I had for nearly and Romanism, whose tendency is backward, unite to cele-

Fashion, gluttony, wine-bibbing, and ostentations giftone brief moment I was almost the political equal of the making have their place in it along with the peace principle, love and devotion; but of all these ideas the one that a savior was given to earth on that day, rises heavenward and spreads earthward, vibrating predominant above all others.

Spiritualists are variously estimated as numbering between five and eleven millions here in the United States! What would be the psychical effect, I ask of you Spiritualists, should five million people suddenly withdraw from supporting Sunday-schools and celebrating all Church holidays and direct their energies to establishing lyceums and celebrating, as natural gratitude prompts us all to do, the anniversary of Modern Spiritualism.

Were it all to be a dumb show and not one word spoken to interest outsiders, there would yet be such a psychic wave come forth from the five million brains and five million warmly pulsating hearts throbbing with gratitude to the spirit world as would set the whole earth to thinking.

No doubt, Brother Suddick, that our minds were working simultaneously together. Sickness has prevented my responding sooner to your kind words of encouragement, which were prized indeed, for I am but a tyro in these stirring times when it requires many heads to give wise counsel.

Dear, good Aunty Lovue, what think you: would not those same ministering spirits who visit earth Christmas tide because forsooth the Church children open their hearts to heavenly influences on that day, come in re-doubled forces and with songs of gladness on their lips, such as the old song at Bethlehem could not equal on our own glorious spiritual anniversary did we all take our joy to our homes for celebration as well as to the public halls?

This is woman's work. Woman most emphatically rules the home; the mother enthuses her children and strengthen her husband's faith, because faith and enthusiasm are hers in abundance, and of her plenty does she give; so I move you lear sisters, that we make of our spiritual anniversaries such a feast of love and joy, such a day of thanksgiving to the angel world and a benign father, such an outpouring of charity and fellowship to the spiritually poor and benighted that Christmas joys will sink into forgetfulness. This in my weak way I have tried to do; you know we all have our ideal:

W. F. Heath, my two little curly headed girls, five and eight years of age respectively, lived up to their ideal, I am proud to say, but when grandma came the dear soul could not stand the break in those happy recollections, and so Santa Claus came at her bidding, in a small way, in spite of the notice which he received from my babies that they really would prefer that he should not come until New Year's Day. Development of Mediumship But, oh, what a joyous, never-to be-forgotten day was our auniversary; the feast, the flow of kindly spirits, the choicest of the gifts all came then. Needless to say as time strings together more of these pleasant anniversaries they will form ram Judson. a chain of enduring memories which will, I trust and hope, help to give my darlings a firm foundation for a good, true spiritual womanhood.

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G. A. Polden is ready to take lecture augusements. Address Beatrice, Neb. Address Willard J. Hull 200 Race street, care

Light of Truth Co., Cincinnati, O. Mrs. A. H. Luther may be addressed during May at 424 K St , N. W., Washington, D. C. Sara C. Scoville may be addressed for lecture

Mrs. Adeline M. Glading will lecture during the month of May in Anderson, Ind., every

J. W. Dennis, of 130 Thirteenth Street, Buffa lo, N. Y , will attend calls to lecture or attend funerals.

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Abbie F. Watkins desires engagements to ecture, especially on Roman Calholicism. Her address is Greentown, O. F. Cordon White, trance, test, and platform medium, may be addressed for engagement

Permanent location, 26 Bishop's Court, Flat C Chicago, Mrs. Hattie C. Mason, speaker and test medium, may be engaged for the Fall of 1891 and

season of 1894. Anddress 80 West Concord St. Boston, Mass. Societies wishing the services of A. E. Tisdale for November and December, 1843, and for

February, March, and May, 1841. may address

him at 547 Bank street, New London, Conn. Edgar W. Emerson has the following engage ments during May: Providence, R. I., May 7th; Worcester, Mass.. May 12th; Fitchburgh, Mass., May 14th; New Bedford, Mass., May 218

L. M. Lydy will answer calls to lecture on biblical and ethical Spiritualism, and attend funerals anywhere within a radius of forty niles from his home. Address, Delaware Ohio.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn Cincinnati, O.

E. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to speak for societies, and camp meetings will ilso attend funerals. Address 448 Warren Street, Jamestown, N. Y.

D. M. King will be able to fill a few Sunday engagements through May and June; also two or three Sundays for camp work in July and August. Will attend calls for funerals at all times. Address Mantua Station, O.

Mrs. Sophronia E. Warner-Bishop, who has been in the lecture field thirty-nine years, de sires to receive calls to lecture for the remain ing time of 1893 and for the entire lecture sea son of 1894. Address box 774, Traverse City

Mrs. A. E. Sheets, inspirational speaker wil inswer calls for engagements, or attend funerals any time after the middle of May. She is now ready to arrange with societies for sum mer work. Address P. O. Box 833, Grand Ledge Mich.

G. H. Brooks resumes his place as Chairman of Haslett Park Camp Mich. the coming Summer. His permanent address is 144 North Liberty Street, Elgin, Ill.,; but while in Topeka it is 827 Topeka Avenue. He will attend funerals or weddings.

Mrs. Nellie S. Baade can be addressed for engagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baade, 411 Thirteenth Street, Detroit, Mich.

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G W. Kates and wife have changed their permanent address May 1st, to Manitou, Colo., where they will engage in a local business During May Mrs. Kates will lecture in Dubuque, Iowa, and during June in Colorado Springs, Colo. They will accept occasional calls to lecture.

Will C Hodge would be pleased to mak lecture engagements for May and June. July and August will be be devoted to the camp work of the Mississippi Valley Association.
Would like to correspond with societies for Fall and Winter months, Address 315 West
Van Nuren Street Chicago West
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Mr. George Walrond, trance and inspirations speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or in quirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St., North. Public services every Sunday evening at Macabee's Hall at 7 o'clock.

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Saturday

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AN ALLEGORICAL TALE.

O. W. HUMPHREY.

Satire, it may be said, at times becomes a virtue. When it is desired to point out the path of error or folly it serves a lated the lingering remnants of mediæval chivalry, which guise of flapping wind-mills, were relegated to the lumberorthodox pulpits, and the beautiful philosophy of Modern Spiritualism, as presented in our literature and on jour platof personified types. Apology for the style may be offset by the admirable strength of Anglo-Saxon expression and the demands of sentiment.

> Miss Spiritualism met, one day, Sir Tneology going his way. What is your mission, friend, I pray?" Quoth she to him, "if ask I may."

"Ah!" cried he, with queer grimace, "I doom to hell the entire race." And of love and mercy there was no trace On his sinister, grim, and moribund face.

"Satan is my prime minister: Weak human nature must not err. And none from my beaten track may stir, That man is damned, I do aver.

And upon good nature casts a cloud, For he knows that I have mankind cowed ; On all brave thoughts I throw a shroud. No natural truth to men I teach : Instead, redemption I do preach.

Upon their knees they must be eech, and prayers for mercy be their speech. For man did fall from high estate; So runs the fable--it is fate. His God is but a God of hate; 'Vengeance is mine!' he cries, elate."

11. Miss Spiritualism heard aghast, And on this creature odd she cast A look of doubtful wonder vast. As he spoke these words both loud and fast.

"Your mission, Miss?" the old man sneered As to her side he straightway veered, Then looked askance, as if he feared. His form, unsightly, would be jeered. "My mission, sir," she gently sighed,

"Is to help the fallen ; not to chide, The weak and erring, who have tried, Their human nature, frail, to hide. "Instead of hell, and terrors grim,

I teach that man has good in him, And not unpardonable sin. And God and man alike are kin.

"And angel voices, sir, I say, Are faintly heard across the way, Where sire, and dame, and kindred stay, In happy land as bright as day.

"Progression is the song I sing, Its music in men's ears does ring, 'Tis endless, and no despot king A horrid threat at them shall fling." III.

At her he glanced in speechless awe, As one evading black-robed law; On her sweet face a light he saw, Of truth and justice without flaw

He guashed his teeth, and turned him 'round; His fitful eye did seek the ground; He did not crave this truth new-found, This winsome maid with laurel crowned.

And thus these two, so strangely met. Are striving with each other yet, But on his fate a scal is set,

Whilst she, methinks, the world will get.

SPIRIT MANIFESTATIONS IMITATED.

[To the Editor of the LIGHT OF TRUTH.]

After returning from a week's trip in the country recently, and calling on Brother Razer I was handed about thirty letters seven of the writers requested that I write an explanation of Emma Eva Fay's performance, for publication in LIGHT OF TRUTH. The remaining seven were inquiries regarding Brother Razer's powers and what I could offer as a guarantee that he can cure them. To the latter seven I would say, address your ir quiries to Dr. Razer. He can furnish you with abundant evidence of his powers, as it was through this source I found my deliverance from disease, and not writing strangers. Brother Razer is now being persecuted by the M. D.'s, but is holding them pretty near "level."

Before entering upon an explanation of Miss Fay's feats it may be well to state that my profession has been that of illusionist, or sleight of-hand performer, and that I could never have been "converted" to Spiritualism through "physi cal" manifestations. I am now a Spiritualist and know that there is such a thing as materialization and other physical manifestations, and that mediums whom I had visited and set down as frauds are genuine, and as soon as I meet them shall make the amende honorable. I was made a Spiritualist by what Brother Razer did for me. I was afflicted with a terrible kidney disease and inflammatory rheumatism, and when I called upon Dr. Razer I had been unable to do any work for more than a year and expected to die within three months. I had no idea that he could help me, and did not know that he was a Spiritualist, else I should have allowed my prejudice to send me to my grave. During his treatment of my case I learned that he claimed to heal through spirit power, but was so much improved that I concluded I did not care where his power came from so that be cured me. Before I was dismissed cured, his "control" had told me so many facts that I was compelled to join the ranks.

In Miss Fay's performance of the cabinet feats she is unaided by a confederate save the lecturer, and as his every act is plainly seen by audience and committee, he is not suspected. In the opening act Miss Fay's lecturer shows to the that is stood on end on the stage-floor and firmly nailed and stayed to retain that position. After this has been thoroughly examined the lecturer starts a ringed staple into the middle of the board, and asks one of the committee to turn it into the wood flush up the eye. The ring in this staple is about two inches in diameter and wound around with muslin of the same color, unbleached, that her wrists are tied with. The ring safely in and examined, two of the committee are given a strip of muslin, each about three feet long. These are tied around the lady's wrists, and the knots sewed. Her hands are now placed behind her and the ends of the strips from each

Miscellaneous Articles and her hands against the ring, which presents its edge per- SPIRITUAL BOOKS. pendicularly, thus permitting the ring to pass in between her wrists. One end of the last muslin strip is now passed through the ring and several knots tied. After tying the knots the ends are carried behind the board and tacked fast. Another muslin strip is produced, and, after tying it around Miss Fay's neck the ends are carried behind the board and tacked fast. Two more strips are produced and are passed useful purpose. Cervantes grotesque Don Quixote annihi- one around each arm (not tied around the arm) and the ends of each tacked fast to the back of the board. The committee had degenerated from a high ideal, and doughty knights- has done all the tying, and Miss Fay is supposed to be errant and valiant men-at-arms, who pursued shadows in the securely bound. In fact, she is. After a final, careful examination, her cabinet, which is a square framework draped with pile of antique curios, nevermore to be resurrected. The wide curtains, is placed around her and the various phenomena chasm existing between dogmatic theology as propounded in occur. Her condition is frequently examined during the manifestations, and the appearances are that she has not moved and everything is as it was left. Everyone who has forms, is forcibly illustrated in the following verse by the use witnessed her entertainments must admit that it is easily possible that she performs all the feats if she has the use of even one hand. She has the use of both. She gets the use of her hands by drawing from a convenient pocket in her belt a small, sharp knife, with which she cuts through the bands be tween her wrists. She cuts this band between the knot on her right wrist (if she be right-handed) and the knot in middle made by tying the ends of the wrist-bands together. She now slips the loop which was tied around knots off, leaving it whole, and still tied around the ring. She is now free with both hands (withhout the use of one of Chase's funny staples), and as the strips around the arms were not tied then.

Berlin Heights, O.

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Studies in the Outlying Fields of Madan Relationship of the control of the strips around the arms were not tied then. staples), and as the strips around the arms were not tied, they are easily managed. She makes what manifestations she chooses, and by placing her wrists, one each side of the ring and locking the fingers, pressing the knots close together she is ready for examination. The ring being wound with mus lin, one can not see that anything has been changed, and this is the reason it was wound. Of course, with her hands free at will the performance in the box after the cabinet manifestations are easy enough. Another thing to notice is, that the last act, while tied in this way, is the "self-acting knife." A knife is passed into the box and Miss Fay is cut loose. The reason for this act is, if the committeee were to do the releasing they would at once find the solution of the whole affair for they would find the bands already cut is described. Try it, reader, and see how easy it is. You will not need Chase's staple nor a small, precocious boy. This is Miss Fay's principal act, and I will not explain the other feats, except I receive other requests from your readers.

I feel sure Brother Razer will have to carry his case to the higher courts and test the constitutionality of the State medi-J. G. F.

Austin, Minn.

Written for the LIGHT OF TRUTH.

A GIRL MEDIUM. MRS. L. L. JACKSON.

In this infinite age of tricks and frauds, wholesome truths stand forth like sentinels from God. The Free Circle Department in your excellent paper gives each week proof upon proof and fact piled upon fact of the "glad tidings of great joy" from messengers on the other side. I subjoin the following extract published in last weeks issue of LIGHT OF TRUTH from Arthur Blake's spirit message to friends in Indianapolis. "I am so happy. My sister (Ethel) is such a good medium. I often write on the slate for her; she lives in Indianapolis and is looked upon as a great wonder. I go to Lizzie Chills, and help her; she is a good medium, etc."

Ethel Blake is a bright little girl of thirteen years, and quite a wonder. She and her mother have been to our house. Her slate-writing tests are surprising and convincing. Seances have been held Saturday evenings at 371 East McCarty Street, in this city. Mr. and Mrs. P. S. Dyer, Mrs. J. G. Teeguarden, and Ethel Blake form the circle, which is held in Mrs. Dyer's parlor. They are sitting for their mutual development, and the results obtained are wonderful. Flowers are brought and placed upon the slate; among them carnation pinks, white and colored roses, hyacinths, and ferns, as fresh and dewy as though just plucked. They are brought, no doubt, as represented from Washington State. At one sitting a stem was found broken, and when Mrs. Teeguarden asked the cause, the answer was written on the slate, "I tried to get it from Willie Wales (Mrs. Dyer's spirit brother) for you, John Teeguarden."

Subsequently at a materializing seance in another part of the city by Mr. Charles Winans, Mr. Teeguarden's spirit appeared, and Mrs. Teeguarden asked again about the flowers addressed to "J. G. F.," in care of Dr. J. P. Rezer. All but He answered: "Oh, yes; I broke them trying to get them for you."

If time afforded could get any number of re liable w nesses to attest the truth of the foregoing, and of Arthur Blake's spirit message in every particular.

Witnesses to the above: Mr. snd Mrs. P. S. Dyer and Mrs. J. G. Teeguarden, 371 East McCarty Street; Mrs. Robert Gue (Ethel Blake's mother), Mrs. Eradne Templeton, 81 Harrison Street; Mrs. L. Nicolai, 1,895 East Washington Street; Mrs. Mary Davis, Mrs. L. D. McIntyre, city; and Mrs. E. Whitcomb, city.

In justice to the parties whose names I am permitted to use in the foregoing connection, permit me to state that they are perfectly reliable in every respect.

Mrs. D. L. McIntyre is a medium, she sits in her own home with Lizzie Chills every Wednesday for development. On the 5th of April last, a promise was given on the slate that Mr. McIntyre's spirit would write a message while they were at message. The Religious Conflict of the Ages, and other addresses, by the guides of Mrs. R. Shepard Lillie. This little book contains eleven short accesses, and answers to questions as a closing chapter. Handsomely bound in cloth (tan and gold); 143 pages. Price 75 Cents. dinner. The following appeared on the double slate—no one in the room. The noise of the writing was heard distinctly by both ladies from the adjoining room, no pencil being used to get the communication, and no visible power. The message .as as follows:

"My Dear Wife: It is so grand to be able to come back and communicate with you.

The above may sound quite tame and commonplace to you, and to many who communicate for the spiritual press, but to us who know whereof we speak, one line, a word even, written without earthly aid or presence, is self-asserting and convincing. Indianapolis, Ind

If Roman Catholics are satisfied with all such actions of the priests, and monks, and clergy, and nuns, and what not, we will not object, but as Americans we will raise our voices and cry aloud until every teacher in the public schools has been reviewed that her our voices have the contract of the been removed that has any sympathy with such a Church that committee a board about three feet long and ten inches wide still indulges in absurd, foolish, and ridiculous nonsense as we find embodied in the principles of the Church of Rome.-Allied American.

> Religion is to the spirit what the medical science is to the the body. Like physical diseases, discords of the soul (selfishness and tyranny) are the effects of past abuses-handed down by inheritance. Were neither of the latter in the world. there would be no need of the former. Religion, like doctors therefore, is a necessary evil, but it is hoped, only a tempo

True humanity is opposed alike to self abasement and the wrist tied together between her wrists, the knot sewed, and over-estimation of self. It is self-respect without egotism; the ends cut off. Another strip of muslin, about the same honor and toleration in word or deed for the actions and length and width of the others, is now produced, and one of opinions of one's fellow-men. None but the truly humble can the committee ties this strip around the knots between her be at once patient with the short-comings of the simplewrists, leaving the ends of equal length. Miss Fay now minded, and tolerant toward the opposing thought of their takes a seat on a camp-stool with her back close to the board | peers .- Unity.

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future will give further particulars. -At the annual meeting of the Union Society on the 34 inst, the following officers were elected for the coming year E. O. Hare, President; J. B. Connelly, Vice President; M. G. Voumans, Tressurer and Corresponding Secretary; H. A. Starry, Secretary; Trustees; M. G. Youmans, Mrs. C. W.

Grenamajer, C.W. Murray. -A materializing-circle for the benefit of the Hammatt Mediums' Home will be given by Mr. D. S. Johnson on May noth at 5 p. m. As but a limited number can be admitted the tickets are only to be obtained from one person—Mrs. Raymond, of 235% Elm Street-whose generous nature has responded to the appeal of aiding a worthy institution.

Mrs. C. D. Pruden writes that the North Star Camp Meeting will be held from June 4th to July 17th, at Prospect Park, midway between St. Paul and Minneapolis. Knowing some of the talent engaged and interested in the welfare of this camp, we can recommend it to the public, and assure them that they will not be disappointed so far as the offerings made are concerned.

-Mrs. C. Wood, of Allegheny, Penn., writes that Mrs. Celia Hughes, of this city, is doing an excellent work there, and is highly respected as a lady and generous worker outside of her mediumistic labors. Her trumpet seances are well attended. Mrs. Hughes, however, was expected to return home on the 11th, and will perhaps be ready to receive visitors by the time this paper gets around to all of our city inhoriters.

-Rev. S. Weil, minister of the Jewish Reform Congrega tion of Bradford, Pa, has written and will soon publish work entitled "The Religion of the Future, or Outlines of Spiritual Philosophy." Mr. Weil is a wide-awake reasoner on facts, and having seen some spiritual phenomena has found a basis for further investigation and research, resulting in the writing of a book on the subject. Like Rabbi Solomon Schindler, Mr. Weil is a popular preacher and talented writer among his peop'e.

-If our speakers would notify us immediately after the close of each engagement, of their next, we could have their addresses changed accordingly. But few think of doing this until after their first Sunday's work in their new places. The First Sunday of this month, for example, falls on the 7th. Our issue of the 13th is closed on Monday evening the 8th, and all matter failing to reach us on that day is laid over for the next issue, the 20th. This gives it the appearance of tardiness on the part of the publishers, when it is really due to miscalculation on part of the writers. By motifying us as above suggested all this delay could be avoided.

-The Ladies' Aid of the Union Society met at G. A. R. Hall with Mrs. McCracken presiding. As there is no business during the Summer it has been decided to hold testseances instead, which promise to be very interesting, considering the talent offered. The society owes thanks to Mrs. Kibby, Mitchel, Wolf, Weeks, and Grenamayer for past ser-Others might be mentioned with the above who will be there, but let this suffice as a temptation to come and see for yourself. Everyone may be assured of a happy time and of going away benefited, beside having the inward satisfaction of naving been the means of doing her share in the good work of fostering a grand cause and aiding a noble society .-

-Mrs. Cora L. V. Richmond's work in Chicago. Friends visiting Chicago during May and June will be glad to know that they can find Mrs. Richmond on Tuesdays and Thursdays from 1 to 5 p. m. at No. 40 Loomis Street. Mrs. Richmond's guides have consented to hold spiritual consultations at the above time and place for such as desire advice on spiritual unfoldment, mediumship, etc. No tests from per-Richmond's regular Sunday work for the First Society of you can shout hosannah. Chicago will be as usual, Sunday morning and evening at 10 30 and 7.30, at Washington Hall, cor. Washington Boulevard and Ogden Avenue; also at the Band of Harmony Thursday evening, where Onina takes charge of the meeting at No. in North Ada Street, Lodge Hall

-"The Hymnal." This is a twenty fell page handy volume containing one hundred songs for congregational singing, especially devoted to spiritual services, funerals, and other occasions environing our cause. The same is compiled and published by H. A. Budington, of 93 Sherman Street, Springfield, Mass., but may be ordered from this office at \$8 per hundred; or ten cents each in small quantities; postage two cents each. The hymns are from J. G. Clark, Mattie E. Hull, H. A. Budington, W. F. Peck, Harriett Beecher Stowe, writers. Some of the titles are: When the Mists have that was all that is necessary."

Cleared Away; Anniversary Song; Grove Meeting Hymn; "The attendance at Liber'y Hall, last night, was large, de-The Angels are Near; Happy Greeting; Summerland; Sweet By and-By; Rejoice and be Glad; Beautiful Beckoning Hands: Home, Sweet Home; When the Swallows Homeward Fly; Oft in the Stilly Night; Last Rose of Summer, and a goodly number of the most popular songs and hymns—sung after the airs: "Old Hundred," "The morning Light is Break-to the airs: "Old Hundred," "The morning Light is Break-to the audience. 'Live to bless humanity and love your king," "Beulah Land," "Pleyel's Hymns," "Rock of Ages," and neighbor as yourself, and you will be saved if there never was

gospel hymns generally. —Prof. J. Clegg Wright opened his month of Sundays quite auspiciously in having two good and attentive audiences. In his evening address he said: "There is no problem that taxes the human mind so severely to day as that of continued life after the death of the body." These were the opening words, and that which followed was consistent with them. Thus the quotation stands well for a text, or the subject of the discourse. To transcribe all the good things noted down would take up much more than our allotted space, so we must condense by quoting abstractly. Mr. Wright continued after the above, by saying, that a mind that never doubted a future life is weak, implying that mere belief without evidence was not intellectually progressive. The proof he offered for this assertion was the errors of civilization and spiritual culture in the past; and all due to too much faith and not enough individual research. Yesterday, he said, we still believed the Eden story. To day we boycott it, as nobody with any historical knowledge can believe it. One of the greatest mistakes, he thought, ever made, was in starting the human race with angels. Common sense points almost in the opposite direction. Brain substance is an effect of evolution, experience, and culture, and where superior advantages existed civilization was in advance. But, said he, true spiritual progress was not achieved without exertion. Those of the past who reached their food with the least trouble, were nonprogressive, dreamy in character, and were the manufacturers of religion. Christianity got her primary ideas from those favorably situated conditions of nature. This led to a dissertation on the sun, its influences, and the religion arising from the same by virtue of its being the cause and support of life on our planet. As a symbol of this life-giving power, said he, the cross primitively owes its origin. And before that it was Phallic worship, in which the Church steeple—a symbol of generation—took its rise. Many naturally venerated the vital principles of nature. This was spiritualized in the Christian religion as re-generation. But now comes the question of what is to be regenerated. The soul? If man is a soul where did that come from? Some say it is a spark of the divinity; but what is that? Here Mr. Wright pleasingly told the theory of Plato, and closed with Milton's "Paradise Lost." It gave no solution of the soul, offered:
however. Nature seems to place a doubt on the future of On S man for a purpose, but gives a little bit of evidence to hold out a hope for him. This little bit of evidence, he said, was found in the phenomena of Spiritualism. And if Spiritualism is not true, then there is no life after death. But the latter would be preferable to having Christianity true with its mo-notonous heaven and abnormal hell doctrine; though humani-

ty is not to blame for the wrongs it perpetrates, but the cause

NEWS FROM CORRESPONDENTS, Continued,

LOCALS AND PERSONALS.

-Willard J. Hall may be addressed at this office for May and I me.

-Dr. Geo. F. West will accept engagements to lecture, attend famerals, beptisms, etc. Address Li'y Dale, N. Y.

-U. G. Figley, of Bryan, (1), writes that he has some spiritual papers which he will send any one free for the paper only. It avoids delay in having the manuscript with need for correction or returned for the same.

-Lagonda is the name of a new curative, manufactured by the Lagonda Chemical Company of Newport, Ky, of which fir. M. J. Crolley, of Covengton, a new materializing medium, the way, is the main stay. An advertisement in the near the test was particulars.

-At the annual meeting of the Union Society on the 34 the self-sending medium, the test is mediant of the morning and evening, and after the evening's discourse Mr. Archer will give tests as usual.

Notes from Washington.

To one interested in the blessed philosophy, as it has proven itself to me, of the numerous places I have visited, none of them seemed to be imbued with that earnest, warmnone of them seemed to be imbued with that earnest, warmhearted zeal that surrounds and pervades every locality as it does here at our nation's capital. The District of Columbia is divided in four parts; viz: Northwest, northeast, southwest, southeast; and although generally called Washington, the denizens of each quarter are as distinctly different as they can be, yet on the subject of Spiritualism they are a unit, and any stranger coming here and visiting Wan's Hall, situated on Sixth Street, near G, N.W., any Tuesday evening, where the First Spiritual Association hold their weekly so where the First Spiritual Association hold their weekly so ciables—and especially if they manifest the least interest for the furtherance of the cause—they will meet with the out-pouring of cordiality and solicitation to visit circles in every direction, showing that one will find congenial compan-ionship, if they desire it, no matter in whatevever quarter hey may chance to locate.

Mr. Moses Hull and his wife, Mrs. Mattie Hull, have been here during April, and have won the affection and high es-teem they so richly merit, and seem to be favorites—although I may err when I say they are favorites; for the feeling manifested to all mediums that I have met here, one could y determine who was the favorite. But one thing I am sure of, both Mr. and Mrs. Hull will carry away with them pleas-ant recollections of Washington, D. C.

Mrs. Lucy D. M. Reeves, a very earnest worker and devoted Spiritualist, has given the use of the rooms of the first floor of her house for the establishment of a lyceum and reading room, where the young and the old and the stranger are welcome. The rooms are at 202 Fifth Street, S. E. The rooms were beautifully decorated—florally and emblematically-and were dedicated on Wednesday, the 26th ult. Mrs. Mattie Hull delivered the invocation, and named the rooms 'Liberty Hall." The impression for that name, she said, was caused by the profusion of liberty's emblems that surrounded her. Mr. Moses Hull delivered the dedicatory address, and the efforts of both Mr. and Mrs. Hull were duly appreciated. Then a business meeting was called with the following results. Officers elected: Mr. J. A. Shearer, president; Mr. Theodore J. Meyer, vice-president; Mrs. Lucy D. M. Reeves secretary; Walter E. Clendaniel, assistant secretary; Mr. George Milling, treasurer. I would say that the body at the meeting concluded to style the lyceum at Liberty Hall "Band

of Harmony."

Mrs. Lutter will occupy the rostrum for May for the First Spiritual Association, which will close the services until September.

"Sunday evening my wife and self visited Wan Hall and found it filled with an audience of intelligent people, equally divided sexually. On the rostrum were Mrs. E. McNeil, her brother, Mr. Brittan, and J. H. Altermus, vocalist and organ-We were vividly reminded of Moody and Sankey, revivalists, and though it was not one of those Methodist revivals for the conversion of sinners, yet it was something for the skeptic to ponder over and digest mentally.

Mr. Brittan, a gentleman of commanding presence and a credit to the cause, read a chapter from the Scriptures relative to Saul, the asses and the seer, and then dilated thereon; and while he did not launch out into the flowery paths of rhetoric, yet his language was comprehensive to the least ed. ucated, and was very instructive and pleasing. Then he was followed by J. H. Altemus, whose vocal and instrumental performance proved sufficient to attract the angel presence which surrounded us. Mrs. McNeil then gave some fine tests. She was drawn to us, and all she told us was surprisingly true. sonal friends. As Mrs. Richmond has been and is in constant After the closing of the services a gentleman and several receipt of letters and importunities asking for such advice ladies came to me and asked me if there was any truth in she has decided to devote a regular time to that work. Let- what the medium told me. I replied if you are surely desters on these subjects may be addressed as above. Mrs. tined to enjoy salvation as that what was told me is true then M. H. PRINCE.

Dubuque, Ia.

The local papers of this energetic spiritualistic centre re port the meetings of our friends there right along. We cull the following for the benefit of those interested in the friends of the above city :

"Mrs. Helen Stuart-Richings' lecture Sunday evening was well attended, and the talented little lady demonstrated that she could talk as well on social problems as she can on those subjects more closely appertaining to spiritual philosophy. Her subject was 'Marriage,' and her lecture was a finely con-structed effort. Being a woman she very naturally held that domestic infelicity in this world is a fund to which the male e seemingly satisfactory to those directly

spite the fact that rain poured down all the evening. The Grand Opera House orchestra rendered fine music at intervals during the evening.

a Church in existence,' were her parting words.
"Prof. Loveland, who is to succeed Mrs. Richings as lec-

turer at Liberty Hall, was then introduced and spoke in a strain suggested by the remarks of the previous speaker. 'Unless,' said he, 'you love your fellow man, and do all you can to lift him up and make him happy, you can not truly say that you love the Lord. Abou Ben Adhem was not written down by the angel as one who loved the Lord, but as one who loved his fellow man, and of all the names written 'Ben Adhem's led all the rest.' Mrs. Richings gave a number of tests that were all satisfactory. The lady made many friends while in Dubuque.

"Prof. Loveland, of California, who is known all over the country as a philosopher and sound reasoner, is in the city and will remain one month. It is not too much to say that, in all probability, no man in the United States has a clearer idea than the professor on relations of capital and labor. This subject has been the main study of his life, and it would not be a bad move for the Trades Congress to invite him to deliver an address'

Additional information from our correspondent at Dubuque states that Professor J. S Loveland and Mrs. Blodgett will serve the Progressive Spiritualist Association for May-a combination which will undoubtedly prove a feast of reason and an awakening that will give much cause for rejoicing. The friends in Dubuque have chosen well.

Omaha, Neb.

At a business meeting of the First Progressive Spiritual ists, Brother Denny being called to the chair, the following lowing resolution was unanimously passed :

WHEREAS, A communication appeared in the LIGHT OF TRUTH of March 18th, over the signature of C. H Greene, which questions the correctness of a spirit communication received by the mediumship of our worthy president, H. D. Dwelley, and purporting to come from the spirit of John Brown; therefore be it

Resolved, That the honesty and integrity of the medium is above suspicion, and that the slate writing was received as stated. And, furthermore, that in support of the identity of the spirit of John Brown the following statement is

On Sunday, March 26th, our venerable Brother Stewart was entranced in public, in this hall, and was controlled by the spirit of Brigham Young, which gave an eloquent address upon the subject of Mormanism, and that during the remarks the following passage occurred: The spirit of John Brown is present, and seems to be very

much attached to this circle. I met him in Kansas before the

civil war, and although we differed in our views we were always good friends, and shook hands at parting. that made it. Christianity, however, does not meet the rational problem of solving human life. It does not tell us rational problem of solving human life. It does not tell us Resolved, That Brother Hickman be requested to furnish where our loved ones are; nor of the conditions and capabilities the LIGHT OF TRUTH with a copy of these resolutions. By ties, though limited, of meeting them. But mediumship is order of the society, HENRY HICKMAN.

National City, Cal.

If not too late would like to say a few words with regard

If not too late would like to say a few words with regard to our anniversary here in this city as I see no mention made of it in your worthy paper. I had hoped that some one who could do ample justice to the occasion would write it up, but rather than have it pass by unheard of save in our own little city, your humble servant has decided to take the matter in hand, in order that you may know that we are not cead to the cause, neither do we sleep all the time.

Our little hall, though plain to all outward appearances, was made a perfect bower within. Roses of every hue and shade were strewn so lavishly in every nook and corner that the very air we breathed seemed wasted to us from the realms of a fairer land. Then, too, we had other flowers of every kind and color, such as no other climate save our own sunny California can produce, displayed in every possible way sunny California can produce, displayed in every possible way that would at once attract one and all. Truly a place where spirits like to come and hold sweet communion with weary

Then to add still further to the attraction of the day the tables which were spread in an adjoining room fairly groaned beneath the weight of good things, prepared by willing hands free to all who chose to come and partake.

At 10 a. m. our services began with a conference meeting, the time being well occupied until noon, when we adjourned for dinner, and good social time until 2 p. m., when the meeting opened in full, singing being first in order. Then words of welcome from spirits were given through our home mediums in a variety of ways, from beautiful words of inspiration in prose, verse, rnd song, on down to the greeting of faithful 'Biddy,' who never fails to do her duty, if permitted, on all like occasions. Then came the address by the pioneer medium of California, Mrs. Handee, who is fast approaching her eightieth year, but still young in spirit and thought, and her voice is silvery and full. Next we listened with interest to words of encouragement from Mrs. Sarah Cartwright, of Detroit, Mich., who is also a fine medium, and hes been long in the good work of healing and seeing. She also gave some good tests. Then we had the pleasure of listening to some of the San Diego mediums, who are doing a good work, but, like ourselves, are not before the public, simply doing home missionary work, but by combining our forces we all felt that we had a royal good time, a feast of both the spiritual and tem-

Again we adjourned for supper. Then came our evening session, which was one of marked interest, consisting or music, spirit communications, words of encouragement from different members, all declaring that it was good to be there, and trusting that as we meet from week to week that much will be added to the little star of light we already possess.

In conclusion will say that we occasionally have a feast in foreign help, as was in the case in the coming of J. Madison Allen, who tarried with us for about three months, and while he was not listened to by as large an audience as we would have liked, yet it was an appreciative one, and we feel that he did a grand and good work while here. Truly one so gifted as he should be appreciated wherever he goes. musical gifts and acquirements is such that it would alone carry him through had he no other accomplishments. Then add to that the gift of seeing and hearing, and speaking, what more should be desired? But I fear I have already wearied you-if not at another time you may hear from me again.

MRS. JANE MULLEN, Pres't. Respectfully,

The Cause in Anderson, Ind.

X writes from Anderson, Ind .: "We are proud to announce once more through the columns of your paper the solid and enduring basis which we believe the cause of Spiritualism has been made to assume in this growing city. Through the efforts of a few untiring men and women the erection of a temple has been accomplished, and we are not ashamed to show the building to the most fastidious. It represents an outlay of nearly \$7,000, and is substantially clear of debt, has a seating capacity of 450, finely carpeted, heated by natural gas, elegant pews, and all the appurtenances of a first class auditorium. Our speakers, one and all, declare the acoustics to be perfect, and the temple the finest in which they have ever spoken the grand truths of Spiritualism. In the rear is man, G. B. Sprague, L. L. Groves and wife, A. South, in a large room devoted to lyceum work, and also a seance-room. Dr. Hilligoss, A. P. McKee, James and Peter Millspaugh, and their families, are among the active promoters of our present prosperous condition, and we only wish that the Spiritualists throughout the country had as fine a place of meeting. The city is filled with Spiritualists and investigators. Our audiences are large and refined. We are to have the services of Mrs. A. M. Gladding for May, and all look forward to a feast."

[The work of the Anderson friends is indeed a matter upon which they should be congratulated. It illustrates what can be done with a single object in view, and pluck in some one individual to start the ball rolling.-ED]

The New England Conservatory of Music.

The New England Conservatory of Boston, Massachusetts, stands deservedly at the head of American schools of musical training. During the lifetime of its founder, Dr. Tourjee, it had already won the confidence and support of the American people, and since the death of the acceptance of the directorship by the scholarly musician, Mr. Carl Fælten, has given the institution an impetus and standing

second to none in this country.

A careful investigation will quickly convince anyone that nothing is left undone for the highest intellectual improvement of its pupils, and that the moral influences thrown around them are far-reaching and in every way beneficial. The Conservatory is evidently no place for the lazy or frivolous, but to those who desire the highest attainment, and are portion of the community contribute very largely. Her tests willing to devote the necessary amount of study and investigation aided by the minds of exceptional ability, this Conservatory offers inducements and privileges heretofore unattainable in America.

Markleville, Ind.

Our little town is not asleep; we have enjoyed a large number of grand seances this Winter and Spring, given through the mediumship of one of the best mediums in the field namely: Mr. Jontie Sutton, of 178 South Noble Street, Auderson, Ind. Mr. Sutton is now with us, and has been with two days this week, but we say regretfully only to remain with us one day more. By request of Mr. Sutton one evening of this week I took an old pair of slates, took them out to my well and washed them off nice and clean, dried them, got a small tub, put about two inches of water in it and set the tub in the room. Then Mr. Sutton held the slates while I tied them together. I then took the slates, placed them in the tub of water, Mr. Sutton then walked across to the other side of the room and laid down upon a sofa, and rot more than five minutes had passed when Mr. Sutton asked me to take the slates from the tub of water and see if there was any writing on them, and to my great surprise, there was a long communication to my wife, signed by her brother. Now when this was done there was not a living mortal about my house, but myself and the medium.

I will say this much that the slates never left my sight and the medium was not near the slates when the writing was done. Mr. Sutton is also a grand trumpet and musical medium; he is a good honest medium, and is always welcomed wherever he goes. But like all other true sensitives he must have good conditions, and when these prevail the manifestations are wonderful. His seauces are always opened with the Lord's prayer, and conducted in a very religious manner. Mr. Sutton also gives his seauces under test conditions, by joining hands with the circle. We wish him all success wherever he goes. I can truthfully say that Mr Sutton is a true and honest medium, and is doing a noble work by spreading the light of truth wherever he goes. Our good wishes go with him, and we know he is welcomed by his many friends always. JOHN VARNER.

> Unlike the Dutch Process No Alkalies Other Chemicals are used in the preparation of W. BAKER & CO.'S BreakfastCocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILT Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

NOTES FROM ALL POINTS.

Chicago, Ill.—Spiritualists desiring a free copy proceedings of the Psychical Science Congress to be be Chicago should send their names and address at once by the chicago should send their names and address at once by the chicago should send their names and address at once by the chicago should send their names and address at once by the chicago should be considered to the chicago should be chicago should be considered to the chicago should be considered to the chicago should be chicago should J. Allen, secretary, 12 Twenty-sixth Street, Chicago, h

Shamokin, /a.—I. L. Evarts writes that a Society for chic Research has been organized in that town, and the of its members is developing finely as a materializing um. Good results have already Leen obtained, and me

St. Louis, Mo - Mr. Jules Wallace, a test-medium at valuable instrument in the hands of the unseen powers valuable instrument in the names of the unseen powers, ing a great work in St. Louis, rousing the people from a of lethargy into which they had fallen. Yours truly, Peuse, M. D.

Springfield, Mass.-The First Spiritualist Ladies' Mass. have organized legally, and elected the following cers: Mrs. H. J. Holcomb, president; Mrs. Aleda Kendal Mrs. L. J.Colby.vice-presidents; Mrs. S.G. Harkens, trea Mrs. Eliza B. Wood, secretary; Mrs. Holcomb, Mrs. E. Mrs. M. E. Briggs, Mrs. Augusta Clark, Mrs. Anna Living directors .- B.

New York City .- Sunday, April 23d, at Arcanum Hall New York City.—Sunday, April 230, at Arcanum Hall, ner Twenty-fifth Street and Sixth Avenue, Mr. Tallow of Bank Street, gave very remarkable proofs of his gifts by chometric readings and clairvoyant descriptions. At 8 p. Mr. Moorey, Mr. A. J. Allen, Miss Leonard, and Mrs. Morendered valuable aid by their medial gifts. April 30th and 8 Mr. Tatlow gave psychometric readings.

Cleveland, O .- The funeral of Mrs. Emma E. Ma eldest daughter of Mr. and Mrs. George Sell, took places her parents' home, No. 27 Dorchester Avenue, yestern ternoon. The services were conducted by Hudson To of Berlin Heights, and Thomas Lees. The latter spot the personality of Mrs. Morris as a member of the Child Progressive Lyceum. Mr. Tuttle portrayed the spin philosophy and consoled the mourning friends with thought that the belowd wife and affectionate daughts. thought that the beloved wife and affectionate daughter still hover around her home. Mr. Samuel Russel and furnished the singing.—Cleveland Leader and Herald.

Santa Cruz, Cal.-We are still alive. Mrs. M. E. Alle has been speaking for us for over a year, and is now to a vacation. During May she speaks for the society at Bernardino. We celebrated the forty-fifth anniversary by lectures through Dr. J. L. Baisley; a poem by Mrs. Chamand tests by Dr. Baisley and wife, at 3 p. m. a medium's ing. Dr. and Mrs. Baisley and Mrs. Champion gave test. the 19th ult. A very pleasant social party gathered at Bru and Sister Baisley. An enjoyable evening was spential ing to doctor and wife giving unmistakable proof of spential many tokens of love were left with them, while reluctantly went to our homes.-Mrs. F. H. Parker.

Stuttgart, Ark—On April 30th I closed a week, gagement with the society of Spiritualists here. friends started out modestly, but to what purpose judge when I assure you that their temple is one of ornaments of the town, well built and fittingly furni, with all the necessary convencienes for lectures, by work, or seances. I organized for them a Sunday night cm the Temple, and lectured for them every night that audiences regular and good with growing interest in work in the community. I have a call to help the me chartered society at Little Rock get organized and in me ing shape. I go thence from here, my address remaining before, 700 Scott Street. – George W. Dale.

Spring field, Mo.—We wish, as a developing class, to the public know that we have had W. H. Bach, of St. h. Minn., with us during the month of April for the purpole, unfolding mediumictic powers through his mesmeric for unsolding mediumistic powers through his mesmeric im and can truly recommend him to all who may wish his vices, either as a developing medium or a lecturer. We concerned in not having him with us longer, but as he to Denver to fill an engagement for the month of May can only wish him success wherever he may go, knowing the good work is going on. We, the undersigned, are the day H. Dellinger, and H. C. Hunter and wife.

New Orleans, La.

Professor H. D. Barrett closed his engagement with the Crescent City Society on Sunday night, April 30th after well-delivered lecture on "Facts from Experience." however Barrett has been ministering the philosophy of truth his people of this part of the Sunny South for the past man and has become a universal favorite. We all regret his parture, but hope that we will soon have the pleasure of me ing him again. He travels North from here.

Ex Senator Smith, of Tennessee, a broad minded radical speaker, will deliver a series of lectures during month of May. This announcement from the platfer brought forth loud applause.

At our home on May 1st a few friends were gathered; the purpose of communicating, if possible, with our free across the river through the mediumship of Brother H Barrett. The seance proved a success, and the table-tippin

were the advent of the evening.

Mr. J. C. Beasley, a skeptical friend, and a promise. Louisiana planter, was present, and was fully convinced to the tippings was caused by some unseen force or intelligen

Notice to Mediums.

MABEL KLINE

All mediums who intend to visit the Clinton Camp-met ing, and who desire to have their names appear in our time lars, should address L. P. Wheelock, Box 2273, Moline, IL WILL C. HODGE, Secretary M. V. S.A.

Springfield, Mass.

The closing Sunday in April witnessed a fine meetings the Spiritualists in this city. Mrs. Carrie E S. Twing tream the theme "How shall we bring heaven into our earth homes?" in a very happy manner. No one who listend could help feeling that were the directions followed great happiness would be the result here. The whole month is been filled with profitable lectures and convincing seances.

Edgar W. Emerson gave a very fine seance here on the evening of April 20th. His tests were irresistible, and the effect was thrining in many instances.

The Ladies' Aid held a popular sociable the 27th ult. After supper "Ikabod" entranced Mrs. Twing, and gave spirit messages to a large number. The Aid Society have formed legal organization and elected officers. They are now ready to receive gifts and membership, as they can hold properly legally.

The Lyceum meets every Sunday at 3 p. m. Mrs. More has resigned as conductor, and Mrs. Livingstone has been elected her successor.

W. F. Peck will lecture here during May. He will devot special attention to the development of the Lyceum Sundy afternoons, and deliver a strong, thoughtful lecture in # H. A. BUDINGTON.

MOTITUS MERRITT, 319 West Fifty-fourth street, New York, has sale at Carnegie Hall the LIGHT OF TRUTH, spiritual books, and page

W. J. COLVILLE

Will deliver two lectures daily during the session of Summer Schools Psychic Science at Lily Dale, N. Y., commencing Wednesday, June 1833. He will speak daily at 2 p. m., also on Tuesdays, Thursdays, sat Canadays at 10 a. m., and on Mondays, Wednesdays, and Fridays 1815. Saturdays at 10 a. m., and on Mondays, Wednesdays, and Fridays 1815. p. m. From June 7th to July 5th complete courses of twelve lecture will be given on the Spiritual Science of Health, Sacred Anthology, and Septiment of Spiritual Cosmogeny or Man's Relation to the Universe. From July 18 to 20th on Spiritual Teachings or the World's Great Poets and Authors Psychometry, and second course on Spiritual Science of Health. Terms—\$2.50 for any course of twelve lectures, or 54 for two ticks admitting to twelve lectures each or twenty-four in all. Visitors 18 gle lecture tickets, 25 cents.

Questions from the audience will always be in order at the close of W. J. Colville will speak in the auditorium can Sundays, June 18 the lecture if they pertain to the topic under consideration.

Mrs. Lillie and W. J. Colville will lecture on Sundays, June 18 and 10 30 a. m. and 2 p. m.

Mrs. Lillie and W. J. Colville will lecture on Sundays, June 21 and 10th. W. J. Colville and Mrs. J. R. Jackson July 23d.

Prof. Geo. W. Morris, of New York, who is a Paris and Beill School. He will also take pupils and give recitals Will deliver two lectures daily during the session of Summer Schools

Rowley's Occult Telegraph

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable is strument spirit Dr. Wells, now so well known throughout the work diagnoses and prescribes for patients everywhere, and very selden ever, fails to perfect a permanent cure where the most emissed pictures have failed. All this is accomplished through the mediumbifficians have failed. All this is accomplished through the mediumbifficials of graduate of Rush Medical College of Chicago altopaths is is also a graduate of Rush Medical College of Chicago altopaths is competent to carry out any and all instructions and therefore is his rents of all schools of medicine. For the next three months in owe somal friendship, I will send diagnosis and medicine to last the some sonal friendship. I will send diagnosis and medicine to last the sonal friendship. I will send diagnosis and medicine to last the sonal friendship. I will send diagnosis and medicine to last the sonal friendship. I will send diagnosis and medicine to last the sonal friendship. I will send diagnosis and medicine to last the sonal friendship. I will send diagnosis and medicine to last the sonal friendship. I will send diagnosis and medicine to last the sonal friendship. I will send diagnosis and medicine to last the sonal friendship. I will send diagnosis and medicine to last the sonal friendship. I will send diagnosis and medicine to last the sonal friendship. I will send diagnosis and medicine to last the sonal friendship.